الله
رسول
محمد

ملّة ابراهيم

MILLAT IBRAHIM

THE RELIGION OF IBRAHIM

BY ABI MUHAMMAD ASIM AL-MAQDISI

EDITED BY THEVISTA

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

*Bismi Allahi a**l**rrahmani a**l**rraheemi**i***

In the name of Allah, the most Beneficent,
the most Merciful

مِلّة إبراهيم

ودعوة الأنبياء والمرسلين

وأساليب الطغاة في تمييعها وصرف

الدعاة عنها

Millat Ibrāhīm

(The Religion of Ibrāhīm)

And the Calling of the Prophets and Messengers

and the Methods of the Transgressing Rulers in Dissolving it and Turning the Callers Away from it.

لأبي محمد عصام المقدسي

by Abī Mu<u>h</u>ammad ʿĀsim Al-Maqdisī

[Translator's Forward]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the name of Allāh, the Beneficent, the Merciful

Verily, all praise is due to Allāh and may the Peace and Blessings of Allāh be upon His Last Messenger, Muhammad and his family and his companions until the Day of Judgment.

We present to the English reader, *Millat Ibrāhīm*, [1] by the noble *Shaykh*, Abu Muhammad Al-Maqdisī, may Allāh preserve him. This particular treatise has been an influential and significant book with many of the contemporary *Islām*ic groups intent upon forming an *Islām*ic state. Herein, the author draws several parallels between the form of idolatry in the time of the Messenger of Allāh صلى الله عليه و سلم, and that which the apostate regimes have instituted from fabricated laws and methodologies of falsehood in the lands of the Muslims, which are the main obstacles to the formation of such a state.

In doing so, he touches upon the very basis of *Tawhīd* and the obligation of the slave not only to hold these false deities with contempt inwardly – be they idols made of stone, or trees, or stars or

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[1] **Trans. Note:** The title of the original Arabic book, in full, is *Millat Ibrāhīm Wa Da'wat Al-Anbiyā' Wal-Mursalīn Wa Asālīb At-Tughāt Fī Tamyī'ihā Wa Sarf Ad-Du'āti 'Anhā*, which translates as "The Religion of Ibrāhīm and the Calling of the Prophets and Messengers and the Methods of the Transgressing Rulers in Dissolving it and Turing the Callers Away from it." For the sake of brevity, we will refer to this work simply as *Millat Ibrāhīm*.

the man-made legislations – but outwardly as well. And while most Muslims are familiar with the concept of having enmity towards the polytheists (*Mushrikīn*) and their false deities, within their hearts, there seems to be a pervasive lack of awareness regarding the outward enmity and what is required to be demonstrated in terms of aggression and hostility and warfare. And so, as the author points out, although most Muslims are aware of certain aspects of the events of Ibrāhīm's life, may the blessings of Allāh be upon him, the various points of his *Millah*, in terms of his enmity towards the people of *Shirk* and *Kufr* and his taking them and that which they worshipped as enemies, both inwardly and outwardly, remain unclear to most. Therefore, the reader is encouraged to pay close attention, throughout the book, to the *Shaykh*'s points because, although there are many excellent books available in English regarding *Tawhīd*, this particular aspect has not been covered in the detail that it deserves for the English reader.

As the author mentions in his introduction, this edition of *Millat Ibrāhīm* was a follow-up to its initial publication. And subsequently, the *Shaykh* has addressed some of the comments that had been made about the original book and then included his refutation upon these comments within the introduction to this second edition. This is a very valuable segment as it provides a revealing glance into the mindsets of those who have objected to this subject matter being put forth by the *Shaykh*, may Allāh preserve him.

So the reader is advised to pay close attention to the points, which the opposition has raised in relation to this book, as well as to the accompanying refutation upon these points. And in this way, the reader will attain a more comprehensive view of the nature of the dispute between those who call for *Millah* of Ibrāhīm in its true form,

and those who attempt to restrict its application in our time by means of diluting it and creating ambiguities and doubts concerning it. And to Allāh are the grievances.

As for the translation, we have attempted to be as precise as possible to the way in which the *Shaykh* has phrased many of his sentences and paragraphs. However, there were instances wherein we rearranged the order of the words to reflect the continuity and fluidity of English sentence structures. For example, sentences such as: "And sufficient for us, in that, is the guidance of the Prophet صلى الله عليه و سلم in Makkah and how he would make the gods of Quraysh (appear) foolish…", which is the literal word-for-word translation of the Arabic text, have undergone a rearrangement of words, yet retaining the same meaning: "And the guidance of the Prophet صلى الله عليه و سلم, in Makkah, is sufficient for us in the way he would make the gods of Quraysh (appear) foolish…", in order to serve the fluidity of the sentence.

There are also several passages of poetry, which have been translated and arranged in English according to the Arabic method poetic prose. However, although there was a great effort in reproducing the meaning of each couplet, often the impact and style of the Arabic text was lost as was the rhythm and rhyme.

One other change was the addition our own translator footnotes, which we've denoted with "**Trans. Note:**" in order to differentiate ours from those of the author. These notes were added in order to further clarify some of the points of the *Shaykh* or to assist with lengthy explanations of translated words of phrases etc. Because the *Shaykh* writes at such an academic level, it is assumed that the reader

is familiar with many of the texts and evidences for the points, which he touches upon. So in those cases where the *Shaykh* has alluded to a *Hadīth* or a principle of *Islām*ic Jurisprudence (*Fiqh*), we have added various comments and references, which expand upon these points with the intent of further explaining them. At times, these footnotes may seem distracting; however, we hope that they will assist the reader with some of the more ambiguous passages of the book. And finally, we've taken all of the references that were used by the *Shaykh* within and text of the book itself, and dropped them down into footnotes so that the reader could locate them by scanning the bottom of each page.

Finally, we would like to thank all those who had assisted, in the translation of this treatise. Indeed there were tireless efforts on some of their parts, which they patiently offered as well as time and energy in the completion of this project. Again, I ask Allāh to reward them and protect them for their effort and sincerity for the sake of Allāh, the Most High.

And may Allāh, the Most High, give victory to His soldiers and callers who implement fully, and live their lives according to, the *Millah* of Ibrāhīm. And all praise is due to Allāh.

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To the transgressing rulers (*Tawāghīt*) of every time and place… to the transgressing rulers (*Tawāghīt*); the governors and the leaders and the Caesars and the Kisrahs (Persian Emperors) and the Pharaohs and the Kings… to their servants and their misguiding scholars (*ʿUlamā*)… to their supporters and their armies and their police and their intelligence agencies… to all of them collectively, we say:

“Verily, we are free from you and whatever you worship besides Allāh.” [*Al-Mumtahinah,* 4]

Free from your retched laws, methodologies, constitutions and values... free from your repugnant governments, courts, distinguishing characteristics and media…

“We have rejected you, and there has become apparent between us and you, enmity and hatred forever, until you believe in Allāh Alone.” [*Al-Mumtahinah,* 4]

I will perform Jihād against Your enemies as long as you keep me (in existence), — *And I will make fighting them my practice*
And I will expose them at the heads of the assemblies, — *And I will slice their strength with my tongue.*
Die with your envy, for my Lord is well knowing, — *Of the secrets you withhold, and the evil of your souls*
For Allāh will support His Religion and His Book, — *And His Messenger along with the knowledge and authority.*
And the truth is a pillar, which no one can destroy — *Even if the Thaqalān (man and Jinn) united (to do so).*

(Ibn Al-Qayyim)

[Introduction]

All praise is due to Allāh, the Guardian of the Righteous and the One who brings humiliation to the enemies of the religion.

And may the most perfect blessings and fullest peace be upon our Prophet; our example, the one who said, "…verily, Allāh has taken me as His *Khalīl* (i.e. friend) just as He took Ibrāhīm." [2]

And to proceed: This is my book *Millat Ibrāhīm*, which I offer to the noble readers in its new form after it had been distributed and published and copied multiple times by the young men who distributed it in different regions of the world, prior to my preparing it for publication. And that was because I had given the manuscript, in my handwriting, to some of our Algerian brothers in Pakistan. And at that time, it was a chapter from a book I was compiling called *Asālīb at-Tughāt Fil-Kayd Lid-Daʿwah Wad-Du'āt*, during a period in which I had been traveling between countries, leaving it unfinished. So those brothers published the chapter with their modest resources and this was the first time it emerged and was the cause for its distribution.

Then, when Allāh, the Most High, covered (the matter) with His favor and generosity, I quickly prepared it for publication, especially due to

[2] From a *Hadīth* narrated by Muslim, narrated by Jundub bin ʿAbdullāh, *Marfūʿan* (i.e. raised up in the chain to the Messenger of Allāh صلى الله عليه و سلم).

the lengthy period in which I was under arrest and imprisoned due to the wrath of the enemies of Allāh. So every time they would arrest a brother, the first thing they would ask, was about this book; had he read it and did he know its author?

And some of them would even say to those who responded in the affirmative, "Then this is sufficient (to prove that) your ideology is *Jihād*-oriented and you have weapons because we have not arrested any armed group except that we found this book in their possession."

So all praise is due to Allāh, the One who made it a thorn in the throats and a pain in their chests and an ulcer in their livers (i.e. guts). And I ask Allāh to shelter us and for Him to round up the *Tāghūt* [3] with hook-shaped thorns (*Saʿdān*). [4]

This, plus I have been waiting since the initial publication of this book, and its subsequent publication, up until the time in which I write these sentences, for advice or notices to reach me (regarding the book). And I waited anxiously to hear the points and criticisms from several of those whose tongues have been stretched concerning this call (*Daʿwah*) and this book. And they have accused us and lied upon us (by claiming that we said) something, which did not come from us in even one day from the passed days, to the point where one of them even gave a sermon (*Khutbah*) on Friday, in one of the Mosques of

[3] **Trans. Note:** The word '*Tāghūt*' is used here to describe the transgressing rulers who rule by other than the *Sharīʿah* of Allāh. And a more comprehensive definition would be anything that is worshipped besides Allāh. A deeper, fuller definition is ahead in another footnote.

[4] *As-Saʿdān*: A known thorn, which some of the *Hadīths* have mentioned. The hooks of Hell are upon its description.

Kuwait, in which he claimed that I said that I am the only one in this era who is upon the *Millah* of Ibrāhīm. And he claimed that we declare the disbelief (*Takfīr*) of all of the people this way (i.e. by saying this) and he described us as the contemporary *Khawārij* [5] and other than that from the lies that they are not deceived with except due to their blind following (*Taqlīd*) of the sightless.

As for the seekers of truth, whose eyes have been brightened by the light of the revelation, then they are aware of our (true) condition with them, just as the poet said:

And if Allāh wishes to spread a good thing	*Which is needed, He makes an envious tongue available for it.*

But despite the lengthy period in which this book had been distributed and despite all of the argumentation and jealousy and the abundance of disgraceful accusers, throughout this entire time, I have not been

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[5] **Trans. Note:** The *Khawārij*: The astray sect, who rebelled against the Muslims and declared the disbelief (*Takfīr*) of those who committed sins. *Al-Hāfith*, Ibn Hajar said, "As for the *Khawārij*, they are the plural of '*Kharajah*'; in other words, a group. And they are an innovating people who were named that, due to their leaving the religion and their rebellion against the best of the Muslims."→ [*Fath Al-Bārī*, Vol.12/296] Ibn Hazm, may Allāh be merciful to him, said, "And a group from the companions of Al-Hārith Al-Ibādī (i.e. from the original '*Ibādī*' sect of the *Khawārij*) said, 'Verily, he who commits fornication → (*Zinā*) or theft or slander; then the penalty (*Hadd*) is to be implemented upon him. Then the seeking of repentance (i.e. his returning to *Islām*) is to be implemented upon him, due to what he committed. Then if he repents (i.e. returns to *Islām*), he is left alone; but if he refuses to repent, he is killed upon apostasy (*Riddah*)." [*Al-Fisal Fī Al-Milal Wal-Ahwā Wan-Nihal*, Vol. 3/124, published by Maktabat Dār Al-Kutub Al-ʿIlmiyyah, Beirut, 1st Edition, 1416 H.]

reached by a single refutation or rebuttal or serious point or notice regarding this book. Rather, all of what has reached me was general chirps from some of those who oppose (us), which were transmitted verbally from their *Shaykh*s. This is its summary:

- They said, "Allāh described Ibrāhīm as being a glorifier (of Allāh) and forbearing, because he used to argue on behalf of the disbelievers (*Kuffār*) of the people of Lūt and this is contradictory to showing enmity and disavowal towards them, which you (i.e. Abu Muhammad) mentioned was from the basics of this *Millah*."

- And they said – and how odd is it, what they say, "We have been commanded to follow the path of Muhammad صلى الله عليه و سلم and his *Millah*. But as for the *Millah* of Ibrāhīm, it is from the legislation (*Shara'*) of those who came before us and the legislation (*Shara'*) of those who came before us, is not legislation for us."

- And they say, "The verse from *Al-Mumtahinah*, in which the *Millah* of Ibrāhīm is mentioned, was from the Madīnah-period (*Madaniyyah*) so it was revealed during a stage when the Muslims had a state." And they approved (what amounts to declaring) that this great *Millah* will only be apparent and followed in the presence of that state.

- And they said, "The *Hadīth* regarding the breaking of the idols in Makkah is a weak *Hadīth*," and they rushed to that, seeking to reject the most important thing that came in the book, by weakening that single *Hadīth*.

And perhaps the intelligent reader would prefer us not to bring ourselves down (to that level of discussion or) to address (their theoretical objections) and the likes of these statements, whose reality is just as the poet said:

Ambiguities, which crumble like glass in succession;	*With truth they all are shattered.*

But I can see nothing to prevent us from confronting these (statements) due to fear that they may affect some people or some of the beguiled ones may accept them, especially when nothing else (i.e. of any significance) has reached me. So I say in brief:

- Firstly: As far as His, the Most High's, statement about Ibrāhīm:

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ

Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Lūt. Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant (to Allāh all the time, again and again). [6]

So in this (verse), there is no such point of evidence that the arguers can use for this falsehood, as the people of *Tafsīr* have narrated that the arguing of Ibrāhīm, for the people of Lūt, was only for Lūt and not

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[6] *Hūd*, 74-75.

for them (i.e. the disbelievers), as they mentioned that when he heard the saying of the angels:

قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

They said: "Verily, we are going to destroy the people of this [Lūt's] town…" [7]

He said, "Do you see if there were fifty Muslims from them, would you destroy them?"

They said, "No."

He said, "Then forty?"

They said, "No."

He said, "Then twenty?"

They said, "No."

Then he said, "Then ten; then five?"

They said, "No."

He said, "Then one?"

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[7] *Al-ʿAnkabūt*, 31.

They said, "No."

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ

He (Ibrāhīm) said: "But there is Lūt in it." They said: "We know better who is there, we will verily save him [Lūt] and his family…" [8] – the verse. And this is what the people of *Tafsīr* mentioned, which the verses of the Book indicate. [9]

So the most deserving types of interpretation (*Tafsīr*) is the interpretation (*Tafsīr*) of the *Qur'ān* by the *Qur'ān* (itself). [10] So the verse in *Sūrat Hūd*; the former one, is explained by the verse in *Al-'Ankabūt*, which was mentioned. So it is a clarification and an explanation for it.

He, the Most High, said:

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[8] *Al-'Ankabūt*, 32.

[9] **Trans. Note:** Narrated by At-Tabarī in his *Tafsīr* Vol. 15/403 from Sa'īd bin Jubayr and also by Ibn Kathīr Vol. 2/594; publication of Dār Al-Fayhā', Damascus and, Dār As-Salām, Riyādh, 2nd Edition, 1418 H.]

[10] **Trans. Note:** *Al-Hāfith*, Ibn Kathīr said in the introduction to his *Tafsīr*, "If someone asks about the best methods of *Tafsīr*, we reply that the best method is to interpret the *Qur'ān* with the *Qur'ān* (itself). [*Tafsīr Ibn Kathīr*, Vol. 1/19; publication of Dār Al-Fayhā', Damascus and, Dār As-Salām, Riyādh, 2nd Edition, 1418 AH.] And *Shaykh Al-Islām*, Ibn Taymiyyah said, in his treatise *Usool At-Tafsīr*, "Then if a questioner asks, 'Then what is the best method of interpretation (*Tafsīr*)," then the answer is that the best method for that is for the *Qur'ān* to be interpreted by the *Qur'ān* (itself)." [*Majmū' Al-Fatāwa*, Vol. 7/195; publication of Maktabat Al-'Ubaykān, Riyādh, 1st Edition, 1418 AH.]

وَلَمَّا جَاءتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ
قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

And when Our Messengers came to Ibrāhīm with the glad tidings they said: "Verily, we are going to destroy the people of this [Lūt's] town truly, its people have been *Thālimūn* (wrongdoers)." Ibrāhīm said: "But there is Lūt in it." They said: "We know better who is there, we will verily save him [Lūt] and his family, except his wife, she will be of those who remain behind." [11]

Then suppose that the arguing (of Ibrāhīm) was (in fact) for the people of Lūt themselves, then doesn't the knowledge concerning the reality of the *Daʿwah* of the Prophets and the fact that they were the most merciful people to their people, necessitate understanding this arguing upon the zeal and enthusiasm of their being guided before they were destroyed?

Doesn't the sound reasoning dictate holding this unrestricted arguing and its understanding, upon the light of the statement of the Prophet صلى الله عليه و سلم, who, when Allāh sent the angel of the mountains to him so that he could order him with whatever he wished, with respect to his people, when they rejected his *Daʿwah*? To which, he صلى الله عليه و سلم replied, "Rather, I hope that Allāh might bring out from them, people who worship Allāh alone and not associating anything with Him." And this *Hadīth* has been narrated by the two *Shaykh*s. [12]

[11] *Al-ʿAnkabūt*, 31-32.
[12] **Trans. Note:** Al-Bukhārī and Muslim.

Doesn't the (proper) etiquette towards the Prophets, and positive assumptions regarding them, dictate this understanding? And (doesn't it also) dictate negating such faulty understandings from them, which clash the verses of the Book against one another, and blur the (message of the) *Daʿwah* of the Prophets and find fault with them? This is because (to do otherwise), would characterize them as those who (attempt to) sew patches over the falsehood; those who argue for the ones who deceive themselves.

And they (i.e. the Prophets) were the ones who were not sent in the first place, except to show their open enmity and disavowal towards the polytheism (*Shirk*) and its people.

But when they (i.e. the opposition) could not find, in the clear evidences, anything to support their falsehood, they inclined towards what their inner selves desired from the texts, which could seem to take that (supposed) meaning and their assumed indications. And they interpreted them with their faulty understandings in an effort to puncture the throats of the fully clear, unambiguous, certain texts, such as His, the Most High's, statement in *Sūrat Al-Mumtahinah*, with complete clarity:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ

Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh…" [13]

[13] *Al-Mumtahinah*, 4.

And consider how Allāh, the Most High, began it (i.e. this verse), by saying that it is an excellent example for us and then He followed that with what affirmed it, as He said:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ

Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) Allāh…" [14]

So look how they turn away from the clear, unambiguous, certain texts and instead go to the verse in *Sūrat Hūd*, which has passed, in which Allāh says in its end (anyway):

يَا إِبْرَاهِيمُ أَعْرِضْ

"O Ibrāhīm! Forsake this." [15]

So understand the condition of such people and how the *Shaytān* played with them (i.e. their understanding) and praise your God (*Ilāh*) for His guidance to a clear truth.

And make for your heart two eyes, both of them. *If your Lord willed, you would have been like them.*
From the fear of Ar-Rahmān they both weep. *As the heart is between the fingers of Ar-Rahmān.*

[14] *Al-Mumtahinah*, 6.
[15] **Trans. Note:** *Hūd*, 76.

- Secondly, as for their saying that the *Millah* of Ibrāhīm is from the legislation of those who came before us, and that the legislation of those who were before us is not legislation for us, then this is from the most peculiar of strange things. Where will they go with Allāh, the Most High's clear, open statement:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and it has become openly seen between us and you, hostility and hatred for ever, until you believe in Allāh Alone." [16]

…until His, the Most High's, statement:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) Allāh (for the reward from Him) and the Last Day. And whosoever turn away, then verily, Allāh is Rich (Free of all wants), Worthy of all Praise. [17]

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[16] *Al-Mumtahinah*, 4.
[17] *Al-Mumtahinah*, 6.

And where will they go with His, the Most High's, statement:

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ

And who turns away from the religion of Ibrāhīm except him who befools himself? [18]

And with His, the Powerful, the Majestic's, statement:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then, We have inspired you: "Follow the religion of Ibrāhīm Hanifa (Islāmic Monotheism - to worship none but Allāh) and he was not of the *Mushrikīn*." [19]

And how many authentic *Hadīths*, in the *Sunnah*, advise the Prophet صلى الله عليه و سلم to follow *Al-Hanifiyyah, As-Samhah*; the *Millah* of our father, Ibrāhīm. [20] So the texts are abundant and they clearly show that the path of the Prophet صلى الله عليه و سلم and the basis of his *Da'wah*

[18] *Al-Baqarah*, 130.
[19] *An-Nahl*, 123.
[20] **Trans. Note:** *Al-Hanifiyyah*: The clear truth. *As-Samhah*: The tolerant leniency. In this context, the phrase may take the meaning of "The Truth Tempered with Tolerance" (*Al-Hanifiyyah, As-Samhah*). For example: "The most beloved of the religions to Allāh, the Most High, is A*l-Hanifiyyah, As-Samhah*." Shaykh Al-Albānī, may Allāh be merciful to him, classified as *Hasan* in *Sahīh Al-Jāmi'*, #160 and "The best *Islām* is *Al-Hanifiyyah, As-Samhah*," also classified as *Hasan* in *Sahīh Al-Jāmi'* , #1,090

were open enmity and disavowal towards the disbelievers (*Kuffār*) and their deities and their false legislations. And this was the eye (i.e. epitome) of the path of Ibrāhīm, عليه الصلاة والسلام, and his *Millah*.

And in the agreed upon *Hadīth*, [21] "The Prophets are all the children of *'Alāt*." In other words, their founding principles are the same even if what extends from them may differ. [22] And the utmost point that we repeat throughout this book is that this was merely the basic principle of *Tawhīd* and what it necessitates from the open enmity and disavowal towards the polytheism (*Shirk*) and the condemnation of its supporters. And it is known that in this topic, there can neither be any abrogation nor can it be said that it is the legislation (*Shara'*) on those who came before us, as the law (*Sharī'ah*) of the Prophets – all of them – in the basic principle of the *Tawhīd* and the enmity towards the *Shirk* and its people, is one.

He, the Most High, said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ

[21] **Trans. Note:** "Agreed upon", refers to narrations reported from al-Bukhārī and Muslim.

[22] **Trans. Note:** In explaining this *Hadīth* of *Sahīh Muslim*, *Imām* an-Nawawī said, "The scholars (*'Ulamā*) said, 'The children of *'Alāt*…" – and adds some words concerning its proper annunciation, until he said – "…they are the siblings from one father, but from different mothers. As for the siblings of two fathers, then they are called the children of *Al-A'ayān*. The majority of the scholars (*'Ulamā*) said that the meaning of this *Hadīth* is that the foundation of their faith (*Īmān*) is one, while their legislations differ, because they are in → agreement in the foundations of *Tawhīd*. But as for the branches of the legislation, then there were differences between them."

And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) *Tāghūt*." [23]

And He, Glory to Him, said:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And We did not send any Messenger before you but We inspired him (saying): *Lā ilāha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me. [24]

And He, the Powerful, the Majestic, said:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ

He (Allāh) has ordained for you the same religion (Islām) which He ordained for Nūh, and that which We have inspired in you, and that which We ordained for Ibrāhīm… [25]

- Thirdly, as for their statement regarding the verse of *Al-Mumtahinah* being from the Madīnah-period, which came down when the Muslims had a state:

So we respond by saying that Allāh has completed for us the religion and fulfilled His favor upon us. So today, whoever wishes to differentiate between that which Allāh revealed with the argument that

[23] *An-Nahl*, 36.
[24] *Al-Anbiyā'*, 25.
[25] *Ash-Shūrah*, 13.

this is from the Madīnah-period and that is from the Makkah-period, then he must bring a clear evidence from the (*Islām*ic) legislation (*Shara'*) for what he wants (to suggest), otherwise he is from the liars. He, the Most High, said:

قُلْ هَاتُواْ بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ

Say, "Produce your proof if you are truthful." [26]

And opening this door without any restriction from the (*Islām*ic) legislation (*Shara'*) or an evidence to indicate this, is in reality, the opening of a door of great evil upon the religion of Allāh. And it holds the invalidation of several of the evidences of the *Sharī'ah*. And if their speaker had merely said, "Verily, the demonstrating of this great *Millah* and openly declaring it, is based upon one's ability (to do so)," then we would not have had to confront him. However, their wish was to extinguish it with the argument that this (verse) was from the Madīnah-period when the Muslims had a state. But Ibrāhīm, and those who were with him, declared it and made it known, while they were weak people and they had no state. Yet despite that, Allāh clarified for us that they were a good example for whoever who puts their hope in Allāh and the Last Day. And it is known that the Prophet صلى الله عليه و سلم followed their path. So from the most important matters of his *Da'wah* throughout his life – whether it was during the Makkah-period or the Madīnah-period – was making the *Tawhīd* known and the open enmity and disavowal towards the *Shirk* and their making deities to be equal (with Allāh). And (this includes) that which relates to it and necessitates from it, from the most secure tie of faith (*Īmān*)

[26] **Trans. Note:** *Al-Baqarah*, 111.

and his historical accounts, may the blessings of Allāh and His bounty be upon him. And this is a witness to that (i.e. what has been established) and we have mentioned for you, some examples of that in this book.

Then suppose, for the sake of argument, that what they said about the verse in *Al-Mumtahinah*, regarding it being (dependant) upon it's being from the Madīnah-period and that this were correct. Then is the *Sūrah* of the open enmity and disavowal towards the *Shirk*, this way as well:

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ

Say: "O *Al-Kāfirūn* (disbelievers in Allāh)! I worship not that which you worship…"

…until His, the Most High's, statement:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"To you be your religion, and to me my religion." [27]

And is His - the Most High's - statement:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Perish the two hands of Abu Lahab, and perish he! [28]

[27] *Al-Kāfirūn,* 1-6.
[28] *Al-Masad*, 1.

…until the end of the verses, also like that? And (consider) His, the Most High's, statement:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى تِلْكَ إِذًا قِسْمَةٌ ضِيزَى إِنْ هِيَ إِلَّا أَسْمَاء سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ وَلَقَدْ جَاءهُم مِّن رَّبِّهِمُ الْهُدَى

Have you then considered *Al-Lāt*, and *Al-ʿUzza* and *Manāt*, the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names, which you have named, you and your fathers, for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord! [29]

And what is similar to that is His, the Most High's, statement:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ لَوْ كَانَ هَؤُلَاء آلِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ

Certainly! You (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely), you will enter it. Had these (idols, etc.) been *āliha* (gods), they would not have entered there (Hell), and all of them will abide therein. [30]

And the likes of these from the verses of the Book, which are from the Makkah-period, and they are many.

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[29] *An-Najm*, 19-23.
[30] *Al-Anbiyā'*, 98-99.

And we have mentioned in this book, the statement of Allāh, describing his Prophet:

وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ

And when those who disbelieve see you, they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" [31]

So His statement: **"…talks (badly) about your gods…"** – in other words, frees himself from them and from their worshippers and disbelieves in them and declares it (i.e. their worship) to be foolish. So was all this, only to be done in Madīnah? How, while these verses from the Makkah-period? And the examples are numerous.

- Fourthly, some of them claim that the *Hadīth*, about the Prophet صلى الله عليه و سلم breaking the idols in Makkah, is weak and they assume by this, that they have destroyed the most important thing that came in the book from the points about this great *Millah*.

So we say firstly, the *Hadīth* is confirmed with a *Hasan* chain and it was narrated in *Musnad Al-Imām Ahmad*. [32]

ʿAbdullāh said, "Narrated to me, my father, 'Narrated to us, Asbāt bin Muhammad, 'Narrated to us, Naʿīm bin Hakīm Al-Madā'inī, from Abī Mariyam, from ʿAlī, may Allāh be pleased with him, who said: 'I

[31] *Al-Anbiyā'*, 36.
[32] *Musnad Al-Imām Ahmad*, Vol. 1/84.

went out with the Prophet صلى الله عليه و سلم until we came to the *Kaʽbah*. So the Messenger of Allāh صلى الله عليه و سلم said to me, 'Sit,' and he climbed upon my shoulders. So I began to lift him up, but he perceived a weakness from me. So he got down and the Prophet of Allāh صلى الله عليه و سلم sat for me and said, 'Climb upon my shoulders.' He (i.e. ʽAlī) said, 'So I climbed upon his shoulders.' He (i.e. ʽAlī) said, 'So he stood up with me.' He (i.e. ʽAlī) said, 'So it seemed to me that if I wished, I could have reached the horizon of the sky, until I climbed upon the house (i.e. *Kaʽbah*) upon which, were copper statues. So I would engage it on its right and its left and in front and behind it, until I was in control of it. The Messenger of Allāh said to me, 'Now throw it!' So I threw it and it shattered like a broken bottle. Then I got down and the Messenger of Allāh and I left, racing until we would hide amongst the houses, due to the fear that someone from the people would catch us."

I say: Asbāt bin Muhammad is trustworthy and he is only weak concerning (narrating from) Ath-Thawrī. And in this case, he did not narrate from him.

And Naʽīm bin Hakīm Al-Madā'inī was declared trustworthy by Yahyah bin Maʽīn and Al-Ajalī. [33]

And ʽAbdullāh bin Ahmad bin Hanbal also said "Narrated to me, Nasr bin ʽAlī, 'Narrated to us, ʽAbdullāh bin Dāwūd, from Naʽīm bin Hakīm, from ʽAlī, may Allāh be pleased with him, who said: 'There were idols on top of the *Kaʽbah*, so I began to lift the Prophet صلى الله

[33] As it is in *Tārīkh Baghdād*, Vol. 13/303.

عليه و سلم atop of it, but I was unable. So he lifted me, and I began to cut them. And if I wished, I could have reached the sky."[34]

And Al-Haythamī[35] mentioned the *Hadīth* in *Mujmiʿ az-Zawā'id*, "Chapter: His صلى الله عليه و سلم's Breaking of the Idols," and he said after that, '…narrated by Ahmad and his son, and Abu Yaʿla and Al-Bazzār. He (i.e. Al-Bazzār) added further, after his (ʿAlī's) words: '…so we took shelter amongst the houses. And no more were ever added to it (i.e. the *Kaʿbah*) thereafter.' – Meaning no more statues. He said, '…and the men of all of them (i.e. the various narrations) are trustworthy." [36]

And Al-Khattīb Al-Baghdādī said "Narrated to us, 'Abu Naʿīm Al-Hāfith from dictation, 'Narrated to us, Abu Bakr Ahmad bin Yūsuf bin Khallād, 'Narrated to us, Muhammad bin Yūnus, 'Narrated to us ʿAbdullāh bin Dāwūd Al-Khuraybī, from Naʿīm bin Hakīm Al-Madā'inī, who said, 'Narrated to me, Abu Mariyam from 'Alī bin Abī Tālib, who said: 'The Messenger of Allāh صلى الله عليه و سلم went out with me to the idols. So he said, 'Sit,' so I sat beside the *Kaʿbah*. Then the Messenger of Allāh صلى الله عليه و سلم climbed upon my shoulders and said, 'Rise up with me to (reach) the idol.' So I stood up but when he noticed my weakness beneath him, he said, 'Sit,' so I sat and lowered him from above me. Then the Messenger of Allāh sat for me and said to me, 'Climb atop my shoulders,' so I climbed on top of his

34 *Al-Musnad*, Vol. 1/151.
35 **Trans. Note**: It is more correct to say Al-Haytami here, in accordance with Haytam, in Egypt where the author came from, and Allāh knows best.
36 *Mujmiʿ Az-Zawā'id,* Vol. 6/23.

shoulders. So then the Messenger of Allāh صلى الله عليه و سلم stood up with me and when he stood up, it seemed to me that if I wished, I could have reached the sky. And I climbed on top of the *Kaʿbah* and the Messenger of Allāh صلى الله عليه و سلم stepped aside. So I tipped over their largest idol; the idol of Quraysh, which was made of copper and was fastened to the surface (of the *Kaʿbah*) with iron pegs. So the Messenger of Allāh صلى الله عليه و سلم was saying, 'Keep going, keep going, keep going.' And I did not stop pushing it until I wrestled it free. So he said, 'Strike it!' So I struck it and I broke it and then I came down." [37]

I say: Abu Mariyam is Qays Ath-Thaqafī Al-Madā'inī, who narrates from ʿAlī and from him, Naʿīm bin Hakīm. Ibn Hibban mentioned him in *Ath-Thiqāt* and An-Nasā'ī deemed him trustworthy, but it is as *Al-Hāfith*, Ibn Hajar said, "It is a mistake (that some claim) that Abā Mariyam Al-Hanafī is called Qays. And what is correct, is that the one who is called Qays is (in fact) Abu Mariyam Ath-Thaqafī (not Al-Hanafī)…" until he said, "…except that the manuscript that I came across from the book *At-Tamyīz*, by Al-Masā'ī; the only one therein is Abu Mariyam Qays ath-Thaqafī. Yes, he mentioned him in *At-Tamyīz*, but as far as Abu Mariyam Al-Hanafī, An-Nasā'ī did not mention him because he only mentioned those whom he knew about."

And those who spoke (negatively) about this *Hadīth*, confused these two men (i.e. Ath-Thaqafī vs. Al-Hanafī), so be aware of this. And also, *Al-Hāfith*, Ah-Thahabī deemed him trustworthy [38] and Ibn Abī

[37] *Tārīkh Baghdād*, Vol. 13/302-303.
[38] *Al-Kāshif* , Vol. 3/376.

Hātim mentioned him in *Al-Jarh Wat-Taʿdīl* and Al-Bukhārī in *At-Tārīkh Al-Kabīr*, and neither mentioned any criticism concerning him, nor praise. So he is other than Al-Hanafī and also, other than Al-Kūfī. [39]

And the *Hadīth* was authenticated by the *ʿAllāmah*, Ahmad Shākir, as he said: "Its chain is *Sahīh*. Naʿīm bin Hakīm was deemed trustworthy by Ibn Maʿīn and others and Al-Bukhārī spoke about him in *At-Tārīkh Al-Kabīr* (4/2/99) yet he did not mention any criticism of him. Abu Mariyam; he is Ath-Thaqafī Al-Madā'inī and he is trustworthy and Al-Bukhārī spoke about him as well (4/1/151) yet he did not mention any criticism about him." He said, "And from what is clear is that this event was before the *Hijrah* (i.e. emigration to Al-Madīnah)." [40]

I say: And despite this, we have stated in this book, after we mentioned this *Hadīth*, "…yet despite that, we say that if we were to concede, for the sake of argument, that the smashing of the idols in Makkah were not authentic from the Prophet صلى الله عليه و سلم, during the period of weakness, then he, may the blessings of Allāh and His peace be upon him, was a follower of the *Millah* of Ibrāhīm with the utmost of following, strictly abiding by it, as he did not, for a single moment, cozy-up to the disbelievers (*Kuffār*), nor did he remain silent upon their falsehood or their gods. Rather, his entire focus and efforts in those (first) thirteen years – furthermore, even during other than these (years), was:

[39] Review *Mīzān al-Iʿtidāl*, Vol. 4/573.
[40] Look to the footnotes of Ahmad Shākir's verification of *Al-Musnad*, Vol. 2/58.

'So the fact that he sat amongst them for thirteen years, does not mean that he praised or commended them or took some kind of oath upon respecting them…" until we said, "…Rather, he used to declare his open enmity and disavowal towards the polytheists (*Mushrikīn*) and their deeds and show his disbelief in their gods, despite his weakness and the weakness of his companions. And we have explained this for you in what has passed. And when you consider the Makkah-period of the *Qur'ān*, much of this will become clear to you…"

So the matter, therefore, is not – as those people have assumed – that it is only based upon this one *Hadīth*, which might be judged upon with weakness. Rather, it has great (supporting) witnesses (i.e. evidences) and confirmed principles and firmly established rules, from the evidences of the (*Islām*ic) legislation (*Shara'*). No one could possibly deny this except an arrogant denier.

So the truth is a pillar, which no one can rise to break.
Even if you were to bring together both worlds.

And perhaps with this amount (of evidence), there is sufficient (proof) for those who wish to be guided.

And before I conclude this introduction, I would like to add one matter to it, as in prison I debated with some individuals from a well-

[41] *An-Nahl*, 36

known *Irjā'*-oriented [42] political party, concerning the topic of faith (*Al-Īmān*), and what relates to it.

And among them was a leader from their leaders and from what he used as evidence patching over (i.e. protecting) the soldiers of the *Shirk* and the (fabricated man-made system of) law, was the event of Hātib bin Abī Baltaʿah and the incident of Abī Lubābah Al-Ansārī. And he claimed that Hātib spied on behalf of the disbelievers (*Kuffār*) and made allegiance (*Wilāyah*) with them and that Abā Lubābah Al-Ansārī betrayed Allāh and His Messenger, yet despite that, the Messenger of Allāh صلى الله عليه و سلم did not issue the declaration of

[42] **Trans. Note:** *Irjā'*-oriented (lit. *Irjā'ī*) from the concept of *Irjā'*, which is the astray ideology of the *Murji'ah* sect. There are varying degrīs of misguided groups within this sect, which are essentially sub-groups of the *Murji'ah*. However, most of their erroneous concepts are founded upon a principle, which seeks to separate actions from faith (*Īmān*). And from them were those who held that faith (*Īmān*) neither increased nor decreased and that it was a constant entity, which was either present of absent. The point of the author here is that many of the contemporary groups have intentionally or unintentionally incorporated some of their views about the relationship of actions with faith (*Īmān*), which necessitates an effect on the rules of declaring disbelief (*Takfīr*), based upon actions. Therefore you will hear statements from them, such as, "A person is not labeled as a disbeliever (*Kāfir*), due to such-and-such action because this action does not indicate what is in his heart," even if that action was from the most obvious forms of Major Disbelief (*Kufr Akbar*) such as swearing at Allāh or His Messneger, or legislating man-made laws and forcing these laws upon the people in replacement of the laws of Allāh, or making fun of the religion or other than that. And the reader is urged to read the book of the author, the *Shaykh*, Abu Muhammad Al-Maqdisī, *Murji'at Al-'Asr*, which outlines the trend of some of the contemporary groups in adopting some principles of the *Murji'ah*.

disbelief (*Takfīr*) to them. [43] And from there, he made the analogy (*Qiyās*) upon the battling of the soldiers of the *Shirk* and the (soldiers of the fabricated, man-made) law, against the *Sharīʹah*, and their enmity towards its people, with the actions of these two great companions. And he concluded with that, that the aides of the *Tawāghīt* (pl. of *Tāghūt*) and their soldiers; those who dwindle their lives in safeguarding the *Shirk* and the (man-made) law and the preservation of the thrones of the *Tawāghīt*, while waging war against the *Sharīʹah* and its people, that it was not allowed to declare their disbelief (*Takfīr*) because their crimes do not equal the action of Hātib or the action of Abu Lubābah! Rather, he went beyond that to the point where he became extremely enraged when we reported that he did not declare the disbelief (*Takfīr*) of the soldiers of the *Shirk* and the (man-made) law and that instead, he says that they are merely wrongdoers and wicked people. So he lost control, due to that, and accused us of changing his words, because he said that he did not describe them as wrongdoers or wicked people, in an unrestricted way. Rather, he said that he merely said this by way of defending against their declaration of disbelief (*Takfīr*), "Some of them may be wrongdoers or wicked people." [44] In other words, according to their individual conditions and not based upon the nature of their actions and their support of the *Tawāghīt* and their waging war against the *Sharīʹah* and its people.

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[43] And I have written a refutation upon this saying of theirs in a treatise from the treatises of the prison, which I entitled, *Ash-Shihāb Ath-Thāqib Fī Ar-Radd ʹAla Man Iftara ʹAla As-Sahābī Hātib.*

[44] **Trans. Note:** The point of the *Shaykh* here is that this man wouldn't even describe the soldiers of the *Shirk* and the man-made legislations, who wage war against the people of the *Sharīʹah* and the *Tawhīd*, as wrong-doers and wicked people.

So I said to them, “It is strange that you take such offense to describing the army of the *Tawāghīt* and the soldiers of the *Shirk* with wrongdoing and wickedness and openly declaring their defects, yet you do not take offense to the saying about Hātib: ‘He made allegiance (*Wilāyah*) with the disbelievers (*Kuffār*) and spied on their behalf.’ And about Abu Lubābah: ‘He betrayed Allāh and the Messenger!” So this became the division between us.

And when some of the *Islām*ists in the prison attempted to reconcile us, some discussions took place between them (i.e. these *Islām*ists) and ourselves. So we discovered that they too were upon what the former ones were upon from this (earlier) statement (i.e. about Hātib and Abu Lubābah etc.). So I said to them, “Frankly, I am not very keen for your companionship because you do not (even) take offence to these words against some of the companions of the Prophet صلى الله عليه و سلم and the description of them as treacherous, whereas you take offence to the description of the enemies of Allāh, and the army of the *Tawāghīt*, with wrongdoing and wickedness. And for this reason, we are not, by Allāh, very keen regarding your companionship. Rather, we merely humor you and we avoid preoccupying ourselves with you, because we are in prison, and we are amongst the enemies of Allāh.” [45] And at that point, their representative became angry and revealed

[45] Bearing in mind that when they were in the prison, they were always very pleasant towards the enemies of Allāh, who waged war against the *Daʿwah* to the *Tawhīd*. Furthermore, they would even pray behind these soldiers of *Shirk* and the law, while not being compelled. So while we would establish the Friday prayer and the congregational prayer on our own, and several of the prisoners would join us; but as for them, they would pray behind the people of *Shirk* and (those who) make deities equal (to Allāh) and they would rush to them and say, “*Salām*,” with kindness and

what was hidden in his heart and said, “You are nothing more than a man who calls to the *Millah* of Ibrāhīm and the one calls to *Millah* of Ibrāhīm is a man who is politically bewildered; he calls to that which reconciles between the Jews and the Christians – those who are the descendants of Ibrāhīm!” And relating this event did not appear here except for this (reason), which is the place of its testimony. (I.e. to be an example of the pervasive ignorance about the *Millah* of Ibrāhīm.)

So I do not know what can be said about this.

And with what could I refute with the people who desire the establishment of the *Khilāfah*, while they cannot even differentiate between the expression, “The children of Ibrāhīm”, which the *Tawāghīt* use nowadays to appease the Jews and enter into peace conferences with them; an expression which is intended to annihilate the ties of faith (*Īmān*) and dissolve the very foundation of the religion and shake the basis of “Allegiance and Disavowal” (*Al-Walā’ Wal-Barā’*). And Allāh, the Most High, has refuted them, as He said:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Ibrāhim was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islāmic Monotheism - to worship none but Allāh Alone) and he was not of *Al-Mushrikīn*. [46]

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some would even kiss them during the events and the *‘Eid*s. Rather, we saw from them, some who attribute themselves to the *Islām*ic *Da’wah*, who would even grīt them on their *Tāghūtī*, disbelieving events.

[46] *Āl-'Imrān*, 67.

So they do not even differentiate between this saying and between *Millat Ibrāhīm*, which divided between fathers and sons, as it is the criterion between the supporters of *Ar-Ra<u>h</u>mān* and the supporters of *A<u>sh</u>-<u>Sh</u>aytān*, and about which, Allāh said in the *Qur'ān*:

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ

And who turns away from the religion of Ibrāhīm (i.e. Islāmic Monotheism) except him who befools himself? [47]

And we have explained this for you in this book, so contemplate it and do not turn to the turmoil of those who oppose it.

And likewise, brother in *Taw<u>h</u>īd*, it is quite sad that the entire time in which this book has been published, I have not been reached by anything from those who oppose us, and those who argue with us, and those who hurl accusations at us and our *Daʿwah*, except the likes of these abuses, which should not have necessitated us lowering (the level of discussion) to refute them. (And we would not have bothered), except for our awareness of the condition of this era and obliteration of the banners and milestones of this great *Millah* between them, and (our knowledge) that amongst them are those who listen to the people of sickness, whom Allāh, the Most High, described in the beginning of *Sūrat Āl-ʿImrān*. **[48]**

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[47] *Al-Baqarah*, 130.
[48] **Trans. Note:** Referring to the statement of Allāh, the Most High:

So I ask Him, the Most High, to give victory to His religion and to subdue His enemies.

And also to use us, for as long as we live, in support of this *Millah* and to make us from its army and its soldiers and to accept from us and to seal us (i.e. our deaths) with martyrdom in His path. Verily, He is Most Bountiful, Most Generous. And may Allāh send upon His Prophet, Muhammad and His family and all his companions all together.

Abu Muhammad

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ في قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَابِ

It is He Who has sent down to you the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. [*Āl-'Imrān,* 7]

بسم الله وهو حسبي ونعم الوكيل

In the name of Allāh, Who is sufficient for me and the best for one to rely upon.

[Chapter:

Concerning the Clarification of the *Millat* Ibrāhīm]

He, the Most High, said about *Millat* Ibrāhīm:

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ

And who turns away from the religion of Ibrāhīm (i.e. Islāmic Monotheism) except him who befools himself? [49]

And He also said, addressing His Prophet, Mu<u>h</u>ammad صلى الله عليه و سلم:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then, We have inspired you: "Follow the religion of Ibrāhīm Hanifa (*Islām*ic Monotheism - to worship none but Allāh) and he was not of the *Mu<u>sh</u>rikūn*. [50]

With this pureness and with this clarity, Allāh, the Most High, demonstrated for us the methodology and the path. So the correct path and the proper methodology is *Millat* Ibrāhīm. There is no obscurity in that nor is there any misunderstanding. And whoever turns away from this path, by using the argument of "the benefits of the *Daʿwah*", or by (saying) that taking it (i.e. this path) causes tribulations and woes upon the Muslims, or other than these from the empty claims – which the *<u>Sh</u>aytān* puts inside those with weak faith (*Īmān*) – then he is (both) foolish and deceived as he assumes himself to be more knowledgeable in the manners of *Daʿwah* than Ibrāhīm, upon whom be blessings and peace, whom Allāh lent his approval to, as He said:

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49 *Al-Baqarah*, 130.
50 *An-Na<u>h</u>l*, 123.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ

And indeed We bestowed aforetime on Ibrāhīm his (portion of) guidance… [51]

And He said:

وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ

Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. [52]

And He approved his *Daʿwah* for us and ordered the seal of all the Prophets and Messengers [i.e. Muhammad صلى الله عليه و سلم] to follow it and He made foolishness to be a description for everyone who turns away from his path and his methodology. And the *Millah* of Ibrāhīm is:

- Sincerity of worship to Allāh, alone, with everything that the phrase "The Worship" (*Al-ʿIbādah*) encompasses in meanings. [53]

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[51] *Al-Anbiyā'*, 51.
[52] *Al-Baqarah*, 130.
[53] And the slave is unable to confront the *Shirk* and its people nor will he posses the power to maintain his disavowal (*Barā'ah*) towards them while showing open enmity towards their falsehood, except by worshipping Allāh according to His just rights of worship. And Allāh, the Powerful, the Majestic, ordered his Prophet, Muhammad صلى الله عليه و سلم to recite the *Qur'ān* and to perform the night prayer while he was in Makkah. And He taught him that it would be a security, which would assist him to carry the heavy cloaks of the *Daʿwah*. And this (i.e. order to pray the night prayer) came prior to His saying: →

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.). [*Al-Muzzammil,* 5]

As He said:

يَا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

O you wrapped in garments! Stand (to pray) all night, except a little. Half of it, or a little less than that, or a little more; and recite the Qur'ân (aloud) in a slow, (pleasant tone and) style. [*Al-Muzzammil,* 1-4]

So he, may the blessings of Allāh and peace be upon him, stood up (for prayer) and his companions would stand up with him – to the point where their fīt would split – until He, Glorified be He, revealed a reduction at the end of these verses [i.e. *al-Muzzammil*, 20].

And this standing and reciting the verses of Allāh, the Powerful, the Majestic, while contemplating His words, is the greatest security and assistance for the caller (*Dāʽī*), which secures him and assists him upon the hardships of the *Daʽwah* and its difficulties. And those who assume that they are able to carry the great *Daʽwah*, with its heavy cloaks, while not making the worship to be sincere for Allāh, the Powerful, the Majestic, and without making lengthy remembrance (*Thikr*) and His Glorification (*Tasbīh*), then they are mistaken and completely wrong. And even if they do make some progress, they will not be able to remain upon this correct, straight path, without any support. And verily, the best support is the piety (*Taqwa*).

And Allāh, the Powerful, the Majestic, described the companions of this *Daʽwah* and He ordered His Prophet, may the blessings of Allāh and His peace be upon him, to kīp himself patiently with those who call upon their Lord, morning and evening, seeking His Face, and that they slīp for a short part of the night and their sides desert their beds, while supplicating to their Lord, due to fear and hope while fearing a

- And the disavowal (*Barā'ah*) from the *Shirk* and its people

The *Imām*, the *Shaykh*, Muhammad bin ʿAbdulwahhāb, may Allāh be merciful to him, said, "The basis (*Asl*) of the religion of *Islām* and its basis (*Qāʿidah*) lie in two matters:

'**The First:** The command to worship Allāh alone with no partners associated with Him and the encouragement upon this with the allegiance based upon it and the declaration of disbelief (*Takfīr*) of whoever leaves it.

'**The Second:** The warning against *Shirk* in the worship of Allāh and being stern in that and having enmity based upon that and the declaration of disbelief (*Takfīr*) of whoever commits it."

And this was the *Tawhīd* that the Messengers called to, may the blessings of Allāh be upon all of them. And it is the meaning of (the phrase) *Lā ilāha ilAllāh*; sincerity and *Tawhīd* and singling out Allāh, the Powerful, the Majestic, in worship and allegiance (based upon) His religion. And (on the other hand), disavowal (*Barā'ah*) from everything that is worshipped besides Him with the enmity towards His enemies.

So it is *Tawhīd* in belief and in actions; both at the same time, as *Sūrat Al-Ikhlās* is evidence for the beliefs from it, and *Sūrat Al-Kāfirūn* is

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grim day from their Lord. And other than that, from those descriptions about which, no one is qualified for this *Daʿwah*, and carrying its cloak except the one who fits their descriptions. And may Allāh, the Most High, cause us and you to be from them. So be upon awareness!

evidence for the actions. And the Prophet, may the blessings of Allāh and His peace be upon him, used to recite these two *Sūrah*s often and continuously in the *Sunnah* (prayer, before) *Fajr* and others, due to their great importance. [54]

A Point of Notice Which Must be Mentioned:

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[54] **Trans. Note:** The *'Allāmah*, Ibn Al-Qayyim, may Allāh be merciful to him said, "As for the sixth matter; it is that this *Sūrah* (i.e. *Al-Kāfirūn*) deals totally with negation. And this refers specifically to this *Sūrah* as it is a *Sūrah* of disavowal (*Barā'ah*) from the Shirk, just as it has come in its description, that it is 'The *Sūrah* of Disavowal (*Barā'ah*) from the *Shirk*'. So its greatest goal is this sought after disavowal (*Barā'ah*) between the monotheists (*Muwahhidīn*) and the polytheists (*Mushrikīn*). And due to this, it came with the negation → from both sides (i.e. negating that either group worships what the other worships), by affirming this disavowal (*Barā'ah*). This, while it deals with the clear affirmation, as His statement: **I worship not that which you worship…** [*Al-Kāfirūn*, 2] is a complete disavowal just as: **Nor will you worship that which I worship…** [*Al-Kāfirūn*, 3] is an affirmation that he worships a deity, which they are free from, in worshiping Him. So this necessitates both a negation and an affirmation. And it complies with the saying of the *Imām* of those who are *Hanīf* [i.e. free from all *Shirk* (Ibrāhīm عليه الصلاة والسلام)]: **Verily, I am free from what you worship except Him who did create me…** [*Az-Zukhraf*, 26-27] And this complies with the statement of the group of monotheists (i.e. the people of the cave): **And when you withdraw from them, and that which they worship, except Allâh…** [*Al-Kahf*, 16] So this actualized the reality of '*Lā ilāha ilAllāh*' the Most High. And due to this, the Prophet used to combine this (*Sūrah*) along with the *Sūrah*, *Qulhu Allāhu Ahad* (i.e. *Al-Ikhlās*) in the *Sunnah* before *Fajr* and the *Sunnah* after *Maghrib*, as these two *Sūrah*s are the two *Sūrah*s of devoted sincerity." – until he said – "So he used to begin the day with them (i.e. these *Sūrah*s) in the *Sunnah* before *Fajr*, and complete with them, in the *Sunnah* after *Maghrib*." [*Badā'i Al-Fawā'id*, Vol. 1/145-146]

And some of those who assume, may assume that this *Millah* of Ibrāhīm could be implemented in our time (merely) by studying the *Tawhīd* and knowing its categories and knowing its types by way of theoretical knowledge alone, while remaining silent concerning the people of falsehood and not declaring and openly demonstrating the disavowal from their falsehood.

So to the likes of these (people), we say: If the *Millah* of Ibrāhīm were like this, then his people would not have thrown him into the fire, because of it. [55] Rather, if he would have cozied-up to them and remained silent about some of their falsehood while not making their gods (appear) foolish, and not openly declaring enmity towards them, while remaining content with the theoretical *Tawhīd*; studying it along with his followers – a studying, which would not have materialized into actions, by showing the allegiance (*Walā'*) and disavowal (*Barā'*) and love and hatred and enmity and abandonment (based upon that), for Allāh's sake; if he had done all that, then perhaps they might have opened all the doors (i.e. opportunities) for him. Furthermore, they might have even built schools and colleges for him just as it is in our time, wherein this theoretical *Tawhīd* can be studied. And perhaps they would have put huge signboards upon them and named them "School or College of the *Tawhīd*", or "The Faculty of *Da'wah* and

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[55] **Trans. Note**: Referring to what Allāh stated in *Sūrat Al-Anbiyā'* when the polytheists (*Mushrikīn*) found their idols shattered and planned to throw Ibrāhīm عليه الصلاة والسلام into the fire, saying: →

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ

They said: "Burn him and help your *âliha* (gods), if you will be doing." [*Al-Anbiyā'*, 68].

Principles of the Religion", and the likes of that, as all of this does not threaten them, nor does it even affect them as long as it does not encroach into their current state of affairs or their fortification. And even if these schools and faculties graduated thousands of theses and masters' degrees and doctorates about sincerity and *Tawhīd* and *Da'wah*, they would not object to that. Rather, they would bless it and award those people with impressive diplomas and degrees and titles as long as it did not affect their falsehood and their circumstances and their current reality, just as long as it remains upon that distorted condition.

- The *Shaykh*, 'Abdullatīf bin 'Abdurrahmān said, "It could not be comprehended that anyone would know the *Tawhīd* and act upon it and (yet he) would not have enmity against the polytheists (*Mushrikīn*). And whoever does not have enmity towards them, then it is not (to be) said that he knows the *Tawhīd* or acts upon it." [56]

And likewise, if the Messenger of Allāh صلى الله عليه و سلم had remained silent at the outset of the issue, with respect to ridiculing the intelligence of Quraysh (appear) foolish and confronting their gods and shaming them, and if he – and far removed from that is he – had concealed the verses in which, what they worshipped was made (to appear) foolish, such as (the false gods) *Al-Lāt* and *Al-'Uzzah* and the third one, *Manāt*, as well as the verses that confronted (the arch-enemies of the Prophet صلى الله عليه و سلم), Abu Lahab and Al-Walīd and other then these two, as well as the disavowal (*Barā'ah*) from them

[56] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 167.

and from their religion and that which they worshipped – and how many are there, such as *Sūrat Al-Kāfirūn*, and others; if he had done that – and far removed from that is he – then they may have sat with him and honored him and drew near to him. And they would not have placed the placenta of a camel upon him, while he was prostrating, [57] and he might not have been reached by the harm that reached him,

[57] **Trans. Note:** As it was narrated by Al-Bukhārī and Muslim from Ibn Mas'ūd, may Allāh be pleased with him, who said: "While the Messenger of Allāh صلى الله عليه و سلم was praying in the House (i.e. the *Ka'bah*), Abu Jahl and his companions were sitting there and a camel had been slaughtered the day before. So Abu Jahl said, 'Which of you will go and retrieve the placenta of the camel belonging to the of the sons of so-and-so, and take it and then place them on the shoulders of Muhammad when he prostrates.' So the worst of the people went out and took it so that when the Prophet صلى الله عليه و سلم prostrated, he placed it upon his shoulders." He said, "Then they began to laugh and each of them would lean on the other one. And I was standing there watching. And if I had any means of protection, then I would have removed it from the back of the Messenger of Allāh صلى الله عليه و سلم. And the Prophet صلى الله عليه و سلم was prostrating and he did not raise his head until a person went and informed Fātimah. So she came – while she was a young girl – then she threw it off of him. Then she turned to them and cursed them. Then when the Prophet صلى الله عليه و سلم completed his prayer, he raised his voice and supplicated against them. And when he supplicated, he would supplicate thrī times. And when he asked, he would ask three times. Then he said, 'O Allāh, destroy Quraysh," three times. Then when they heard his voice, they ceased their laughter and they feared → his supplication. Then he said, 'O Allāh, destroy Abī Jahl bin Hishām, and ʿUtbah bin Rabīʿah, and Shaybah bin Rabīʿah, and Al-Walīd bin ʿUqbah and Umayyah bin Khalaf and ʿUqbah bin Abī Muʿīt." (The narrator said), "And he mentioned seven whom I did not remember." (Ibn Masʿūd said), "So by He Who sent Muhammad صلى الله عليه و سلم with the truth, I saw those who were named killed on the Day of Badr. Then they were dragged to the well of Badr." – And this was the phrasing of Muslim.

from those things that are well covered and discussed in what has been affirmed in the biographical accounts (*Sīrah*). And he would not have been in need of the journey (*Hijrah*) and the exhaustion (related to that) and fatigue and toil. And (in this way) he and his companions would have remained in their homes in their neighborhoods feeling secure. But the matter of allegiance based upon the religion of Allāh and its people, along with enmity towards falsehood and its people, became obligatory upon the Muslims, even before the obligation of the prayer (*Salāt*) and the alms-giving (*Zakāt*) and the fasting (*Sawm*) and the pilgrimage (*Hajj*). And due to this and this alone, the torture and the harm and the hardships took place.

- The *Shaykh*, Hamad bin 'Atīq, said in his treatise, "So anyone with a sound mind, must contemplate, and anyone who is honest with himself must seek the reason for which Quraysh expelled the Messenger of Allāh صلى الله عليه و سلم and his companions from Makkah, while it was from the most noble of precincts. Because verily, it is well known that they did not expel them (i.e. the Muslims) except after they clearly declared that which humiliated their religion and the misguidance of their forefathers. Therefore, they wished that he (i.e. the Prophet صلى الله عليه و سلم) would cease doing so and they threatened him and his followers with expulsion. And when his companions would complain to him about the degree of harm of the polytheists (*Mushrikīn*) towards them, he would order patience upon them and to take those who came before them and were (also) harmed, to be examples. And he did not say to them, 'Abandon the humiliation of the polytheists (*Mushrikīn*) and stop ridiculing their intelligence and making them (appear) foolish.' Rather, he chose to leave with his companions

and to separate themselves from their land, even though it was the most noble precinct on the face of the Earth**: Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.** [*Al-Ahzāb*, 21] [58]

And likewise, the *Tawāghīt* in every time and place will never show pleasure with *Islām*, nor will they cease their hostilities (towards it) nor will they profess any treaties (with it) or establish conferences for it and spread it in books and magazines or build colleges and universities for it, unless it is a blinded form of religion, with both wings clipped and cut off, far removed from their current situation. And (they neither have) the allegiance of the believers and the disavowal (*Barā'ah*) from the enemies of the religion and the showing of enmity towards them and that which they worship and their false methodologies.

And verily, we witness this clearly in the state called "*As-Sa*'*udiyyah*" (i.e. Saudi Arabia), because it deceives the people by its encouragement of *Tawhīd* and the books of *Tawhīd* and with its permitting – rather, its encouraging the scholars in waging war against the (worship of) graves and Sufism and the *Shirk* of amulets and the infatuation and the trees and stones and other than that, from what it does not fear and is not threatened by. Nor does it have any affect upon its foreign or domestic policies.
And as long as this marginalized, incomplete *Tawhīd*, stays far removed from the *Sultān*s and their disbelieving thrones, then they will continue to fund and assist and encourage this (i.e. schools and

[58] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 199.

books etc.). If this weren't the case, then where are the writings of Juhaymān [59] and the likes of him, may Allāh, the Most High, be merciful to him, which were full of and enriched with *Tawhīd*? Why doesn't the government fund these and encourage them (to be read), despite the fact that he did not even declare the disbelief (*Takfīr*) of them, in those writings? Or could it be that it is a *Tawhīd*, which opposes the compromise with the *Tughāt* [60] and their desires and that

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[59] **Trans. Note:** The matter of Juhaymān Al-ʿUtaybī, may Allāh be merciful to him, and the eventual siege of his followers in the Sacred Mosque in Makkah in 1979, have more-or-less overshadowed his writings. There is no sufficient space available here to go through these events, but perhaps the reader can refer to the book "*Zilzāl Juhaymān Fī Makkah*", by Fahd Al-Qahtānī [publication of *Munathamat Ath-Thawrah Al-Islāmiyyah Fil-Jazīrat Al-'Arabiyyah*", London, 1982 CE.] As for his writings, then as the author, the *Shaykh*, Abu Muhammad Al-Maqdisī, may Allāh preserve him, points out, they have almost been eradicated from the face of the Earth, dispite their being quite eloquent in terms of their call to *Tawhīd* and the Allegiance and the Disavowal (*Al-Walā' Wal-Barā'*) etc. For example, look to his treatise entitled "*Rafʿ Al-Iltībās ʿAn Millati Man Jaʿalahu Allāhu Imāman Lin-Nās* ("Raising the Misconceptions Away from the *Millah* of the one Whom Allāh Made an *Imām* for the People"), as it addresses the *Millah* of Ibrāhīm and some of the misconceptions concerning it, as well as the encouragement to remain steadfast upon the harms when calling for the *Tawhīd*.

[60] **Trans. Note:** "*Tughāt*" (plural of *Tāghūt*) is based on the word "*Tughyān*", which means transgression. *Shaykh Al-Islām*, Ibn Taymiyyah said, "The meaning of *Tāghūt* comes from the one who performs *Tughyān* and this means going outside the established borders (i.e. excīding his limits) and it is *Thulm* (wrongdoing) and rebellion. So the one who is worshiped instead of Allāh and he doesn't hate it, then he is a *Tāghūt*. And for this reason the Prophet called the idols *Tawāghīt* in the authentic *Hadīth* in which he said, '*Tawāghīt* will follow the people who worship the *Tawāghīt*.' The person who is obeyed in disobedience of Allāh or the person who is obeyed in following other than the guidance of the religion of truth; in either case, if what he orders mankind is in opposition to Allāh's orders, then he is a

he spoke about politics and discussed Allegiance and Disavowal (*Al-Walā' Wal-Barā'*) and the Oath of Allegiance (*Bay'ah*) and Leadership (*Imārah*)? [61]

The *Shaykh*, the *'Allāmah*, Hamad bin 'Atīq, may Allāh be merciful to him, said in his book, *Sabīl An-Najātī Wal-Fakāk Min Muwalāt Al-Murtadīn Wa Ahl Al-Ishrāk*, "Many people may assume that as long one is able to utter the two testimonies of faith (*Shahādatayn*) and pray the five prayers while not being turned away from the Mosque, that he has openly declared his religion, even if with that he is amongst the polytheists (*Mushrikīn*) or in the lands of the apostates (*Murtadīn*), but they are mistaken in that, with the vilest of errors. And know that the disbelief (*Kufr*) has types and categories according to the various causes of disbelief (*Mukaffirāt*). And every assembly (*Tā'ifah*) from the assemblies of disbelief (*Kufr*) is famous for (at least) one type of it. And the Muslim has not openly declared his religion until he opposes every assembly (*Tā'ifah*) in whatever (disbelief) it is famous for, while clearly declaring his enmity towards it and his disavowal (*Barā'ah*) from it."

And he also said, "And openly declaring the religion is the declaration of their disbelief (*Takfīr*) and the degradation of their religion while insulting it along with the disavowal (*Barā'ah*) from them and the preservation of oneself from loving them or from seeking refuge with

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Tāghūt. For this reason, we call the people who rule by other than what Allāh revealed a *Tāghūt*. And Pharaoh and the people of *'Ād*, were *Tughāt*. [*Majmū' Al-Fatāwa*, Vol. 28/200.]

[61] And review his words in *Mukhtasar Risālat Al-Amr Bil-Ma'rūf Wan-Nahī 'An Al-Munkar*, from page 108-110 from within the seven letters, as I have found him enlightening in this regard, may Allāh, the Most High, be merciful to him.

them, and instead, to abandon them. And performing the prayers; on their own, is not an open declaration of one's religion." [62]

And the *Shaykh*, Sulaymān bin Sahmān, said (in poetry)[63]:

Openly declaring this religion is clearly (labeling) them	*With disbelief (Kufr) as they are a body of the disbelievers*
With enmity to be shown along with apparent hatred.	*O you of the intellects, have you no sense of rationality?*
This, and the heart is not sufficient to have hatred	*And the love from it, is not the criterion.*
But the criterion is that you bring it	*Out loud while clarifying it to them and while in the open.*

And the *Shaykh*, Ishāq bin ʿAbdurrahmān said, "And the claim of he who's perception has been blinded by Allāh, such that he claims that the open showing of one's religion comes by their not preventing him from worshipping or studying, is a false claim. So his claim is rejected by the intellect and by (*Islām*ic) legislation (*Shara'*) and whoever is in the countries of the Christians and the Zoroastrians (*Majūs*) or in India, should feel contempt for that false ruling because the prayer (*As-Salāt*) and the call for it (*Athān*) and the studying (of *Islām*) is also present in their countries." [64]

And may Allāh be merciful to the one who said:

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[62] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 196.
[63] *Dīwān 'Uqūd Al-Jawāhir Al-Mundadah Al-Hisān*, page 66-67.
[64] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 141.

And they assume that the religion is “Labbayk*” (i.e. “Here I am”) in the desert*
And the performing of the prayer while remaining silent upon the congregation
And making peace and mixing with those who hate the people of religion.
But the religion is not except for the love and hatred and the allegiance.
And likewise the disavowal from every tempter and sinful.

- And Abul-Wafā’ bin ʿAqīl, may Allāh, the Most High, be merciful to him, said, “If you wish to know the status of *Islām* amongst the people of a particular time, then do not look to the crowding at the doors of the Mosques, nor to their echoing with, “*Labbayk*”. [65] Rather, look to their enmity towards the enemies of the *Sharīʿah*. So seek refuge, (again) seek refuge in the shield of the religion and the remaining steadfast to the great rope of Allāh and the alignment to His believing supporters and beware, (again) beware His opposing enemies, as the best thing by which draw nearer to Allāh, the Most High, is the severe fury towards those who oppose Allāh and His Messenger and waging *Jihād* against them by the hand and the tongue and the heart, according to one’s ability.” [66]

Second Point of Notice:

And from what is opposite to the disavowal from the *Shirk* and its people, there is also the allegiance to the religion of Allāh and to His

[65] **Trans. Note:** “*Laybbayk*” – (Here I am!) To declare “*Labbayk*, O Allāh, *Labbayk*,” – one of the *Sunnah*s to be followed during the Pilgrimage (*Hajj*).
[66] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 238.

supporters and their assistance and their strengthening and sincere conduct towards them and showing it and making it apparent so that the hearts will unite and the ranks will join. And no matter how stern we are towards our monotheist (*Muwahhid*) brothers, who have strayed from the correct path, and no matter how sternly we may be in advising them, and the refutation of their paths, which oppose the path of the Prophets, the Muslim with another Muslim, is just as *Shaykh Al-Islām* (Ibn Taymiyyah) said: Like the two hands, one washes the other, and it is possible that the removal of dirt would, at times, requires scrubbing. But its objective is to be praised, because the intent is the preservation of the wellbeing of both hands and their cleanliness. And we do not seek, at any instance during these occasions, to allow the complete disavowal (*Barā'ah*) of them, because the Muslim's right of his brother is the right of allegiance, which is not cut off (completely) except due to apostasy and the leaving of he realm of *Islām*. And Allāh, glorified is He, made this a great right as He said:

إِلاَّ تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الأَرْضِ وَفَسَادٌ كَبِيرٌ

If you do not do so (i.e. become allies), there will be *Fitnah* and oppression on earth, and a great mischief and corruption. [67]

And the astray Muslim is only disavowed (*Barā'ah*) from his falsehood or his innovation or his astray ness, while the basis of the allegiance remains. Have you not seen that the rulings of fighting the rebels (*Bughāt*) and the likes of them differs, for example, from the

[67] *Al-Anfāl*, 73.

rulings of fighting the apostates? [68] And we do not cool the eyes of the *Tughāt* (i.e. please them) and make them happy with the opposite of that ever (i.e. we will never be completely disavowed from a Muslim), as many of those who are attributed to *Islām* have done, from those who have lost the criterion of Allegiance and Disavowal (*Al-Walā' Wal-Barā'*) in these times. So these ones have included those who contradicted them within the disavowal (*Barā'*) from the monotheists (*Muwahhidīn*) and have issued warnings about them. Furthermore, (they have even warned people away) from much of the truth that is with those people. And perhaps even within the pages of the stench-filled newspapers, which take *Islām* and the Muslims as enemies – let alone deceiving the foolish people and the rulers – about them, by means of their *Daʿwah*, to the point where many of those callers (*Duʿāt*) have participated, along with the rulers, in eliminating their *Daʿwah*, by attributing false accusations to them or patching (i.e. protecting) the verdicts (*Fatāwa*) of the *Tawāghīt*, in order to put an end to them. For instance, "Let's say about them '*Bughāt*' or '*Khawārij*', or "They are more dangerous to *Islām* than the Jews or

[68] **Trans. Note:** As it is known that the ruling on the apostates is that they have lost all their *Islāmic* rights and they are to be killed and they receive none of the treatment of the people of *Islām*. Unlike the rebellious Muslims; the *Bughāt* who are still afforded a level of leniency and ease, even while they are fought, because they are still considered Muslims and as such, they are given their rights. Below the chapter, "Chapter of Fighting the *Bughāt*", Ibn Qudāmah Al-Maqdisī, may Allāh be merciful to him said, "And the one from them who retreats is not to be pursued and the one from them who is wounded is not finished off and their wealth is not taken as war booty (*Ghanīmah*) and their offspring are not taken captive as slaves. And whoever from them is killed, then he is to be washed and shrouded and prayed upon." [*Al-ʿUddah Sharh Al-ʿUmdah*, page 642; publication of Dār Al-Kitāb Al-ʿArabī, 6th edition, 1421 H.]

Christians," to what is even beyond that. And I know many who become pleased when those from the Muslims who oppose them, fall into the hands of the *Tughāt*, and they say (sarcastically) "Isn't that terrible?" or even "Good, they have him now," or other than that, from the words that may send one of them to the Hellfire for seventy years, [69] without him even knowing why and he wouldn't have even given if a (single) thought.

And know that from the most specific characteristics, and from the most important of significant issues, from what we see the most of the callers (*Du'āt*), in our time, falling short in – rather, most of them have abandoned and let them die out, are:

- Showing the disavowal (*Barā'ah*) from the polytheists (*Mushrikīn*) and their false deities.
- Openly declaring disbelief in them and their gods and their methodologies and their laws and their legislations of *Shirk*.
- Openly demonstrating the enmity and hatred towards them and their ranks and conditions of disbelief (*Kufr*), until they return to

[69] **Trans. Note:** Referring to the *Hadīth* narrated by At-Tirmithī and Ibn Mājah and others with alternate phrasing, from Abī Hurayrah, that the Messenger of Allāh صلى الله عليه و سلم said, "Verily, a man may utter a word, which he does not find objectionable, yet due to that, he will fall for seventy years in the Fire." At-Tirmithī said, "This *Hadīth* is '*Hasan Gharīb*' via this route." *Shaykh* Al-Albānī, may Allāh be merciful to him, classified it *Sahīh* in *Sahīh Ibn Mājah*, #3,206 and *Sahīh Al-Jāmi'*, #1,618 and "*Hasan Sahīh*" in *Sahīh At-Tirmithī*, #1,884 and *Sahīh At-Targhīb*, #2,875 & #2,876.

Allāh and leave all of that while having disavowal (*Barā'ah*) from it, and disbelieving in it.

He, the Most High, said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has become apparent between us and you, enmity and hatred forever, until you believe in Allāh Alone." [70]

- The *'Allāmah*, Ibn Al-Qayyim said, "When Allāh, he Most High, forbade the believers from having allegiance with the disbelievers (*Kuffār*), this necessitated their taking them as enemies with disavowal (*Barā'ah*) from them, while openly declaring enmity towards them in every situation." [71]

- And the Shaykh, Hamad bin 'Atīq, may Allāh be merciful to him, said, "So His saying: **'…and there has become apparent…'** In other words, it has become clear and apparent. And consider the preceding of '**…enmity…'** with **'…hatred…'** because the first is more important than the second. This is because; the person may

[70] *Al-Mumtahinah*, 4.
[71] From *Badā'i Al-Fawā'id*, Vol. 3/69.

hate the polytheists (*Mushrikīn*), while not taking them as enemies. So (if this were the case, then) he would not have come with the obligation that was upon him, until he attains both the enmity and the hatred. And it is a must, as well, that the enmity and hatred are both open and apparent and clear. And know that even if the hatred is tied to the heart, then it does not benefit him until its effects are shown and its signs become clear. And that would never be until it is accompanied with the enmity and the abandonment (of them). Then at that point, the enmity and hatred will become apparent." [72]

- And the *Shaykh*, Ishāq bin ʿAbdurrahmān said, "And hating them with the heart is not sufficient but it is a must to form both the enmity and the hatred…" – and then he mentioned the aforementioned verse from *Al-Mumtahinah* and said – "So look at this clarification, as He said: **'…and there has become apparent between us and you…'** In other words, it has become clear that this is making the religion to be outwardly apparent, so it is a must to show the enmity clearly and to declare their disbelief (*Takfīr*) openly along with the physical separation from them. And the meaning of the enmity is that you are in a shore and the he who opposes (*Islām*) is in another shore, just like the origin of the disavowal (*Barā'ah*) is the cutting off from them with the heart and then the tongue and then the body. And the heart of the believer can never be totally depleted from enmity towards the disbeliever (*Kāfir*); however, the struggle may come in openly showing this enmity." [73]

[72] From *Sabīl An-Najāt.*
[73] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 141.

- And the *Shaykh*, the *'Allāmah*, ʿAbdurrahmān bin Hasan, bin *Ash-Shaykh*, Muhammad bin ʿAbdulwahhāb, the author of the book *Fath Al-Majīd*, said, concerning the aforementioned verse from *Al-Mumtahinah*, "So whoever contemplates these verses, then he will know the *Tawhīd*, which Allāh sent His Messengers with and revealed His books with. And He will know the reality of those who oppose what the Messengers (came with) and their followers, from those who are ignorant and deceived and lost. Our *Shaykh*, may Allāh be merciful to him…" – referring to his grandfather, Muhammad bin ʿAbdulwahhāb – "…said, in the course of the *Da'wah* of the Prophet صلى الله عليه و سلم to Quraysh upon *Tawhīd*, and what took place from them, when he mentioned that their gods neither brought benefit, nor do they bring any harm, that they took that as swearing (at them), 'Then if you know this, then you will know that a person will never have correct *Islām*, even if he makes Allāh one and leaves the *Shirk*, except with the enmity towards the polytheists (*Mushrikīn*) [74] and the clear demonstration of enmity towards them, with hatred. As He, the Most High, said: **You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger.** [*Al-Mujādilah*, 22] – The verse. Then, if you grasp this with a firm understanding, you will know that many of those who claim the religion do not (truly) know it. Otherwise, what held the Muslims to be patient upon that torture and imprisonment and journeying (*Hijrah*) to Abyssinia (*Al-Habashah*), despite the fact that he [i.e. the Prophet صلى الله عليه و سلم)] was the most merciful

[74] See the upcoming footnote (for a greater explanation of this point).

of the people, and if he had found for them any (possible) concession [*Rukhsah* (i.e. a reduction in the strictness of this obligation)] then he would have surely granted it to them. And Allāh has revealed upon him: **Of mankind are some who say: "We believe in Allāh," but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment.** [*Al-ʿAnkabūt*, 10] So if this verse concerns those who complied with their tongues, then what about those who do so with even more than that?' He meant, those who comply with the saying along with the action, without any harm, such that he allies himself with them and assists them and defends them and those who complied with them and objects to those who oppose them, as is our current reality." [75]

So I say to them (i.e. Muhammad bin ʿAbdulwahhāb and his grandson, ʿAbdurrahmān bin Hasan, may Allāh be merciful with them): "It is as if you are speaking about our time."

- And the *Shaykh*, Muhammad bin ʿAbdullatīf said, "Know, may Allāh allow ourselves and you to attain that which He loves and is pleased with, that *Islām* is not correct with the slave, nor is the religion, except when it includes the enmity towards the enemies of Allāh and His Messenger [76] and the allegiance of the supporters

[75] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 93.

[76] If what is meant is the basis (*Asl*) of enmity then these words are to be taken absolutely. But if what is meant is the general enmity; its showing and its precise details and the making it known, then these words are (to be taken to) refer to the (level of) correctness of the *Islām* and not the removal of its entire foundation. And the *Shaykh*, ʿAbdullatīf, has in his book *Misbāh Ath-Thalām*, an explanation about this issue, so whoever wishes to, should review it. And therein is his statement, "So

of Allāh and His Messenger. He, the Most High, said: **O you who believe! Take not for *Awliyā'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief.** [*At-Tawbah*, 23].” [77]

And this is the religion of all the Messengers and this was their *Daʿwah* and their path as it has been indicated by the overall verses of the *Qur'ān* and the information of the Prophet صلى الله عليه و سلم. And likewise is His, the Most High's, statement of this verse from *Al-Mumtahinah*:

وَالَّذِينَ مَعَهُ

…and those with him…

In other words, the Messengers who were upon his religion and his *Millah*. More than one of the interpreters (*Mufassirīn*) has stated this.

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the one who understands, from the words of the *Shaykh*, a declaration of disbelief (*Takfīr*) of whoever does not openly show his enmity, then his understanding is false and his opinion is astray…” And the explanation of these words will be presented within this thesis, and we have only narrated this statement within this chapter in order to clarify the importance of this basis (*Asl*), which most of the callers (*Duʿāt*) have failed to act upon and which has been snatched away from them, in this time. Then we added these clarifications – despite the words themselves being clear, in and of themselves – to close the path upon those who attempt to hunt in murky water, by means of searching → for general (statements) and things, which might assist them in accusing us of holding the beliefs (*ʿAqīdah*) of the *Khawārij*.

[77] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 208.

- And the *Shaykh*, Muhammad in ʿAbdullatīf bin ʿAbdurrahmān said, "And this is openly showing the religion, unlike the ignorant ones assume (it to be) when the disbelievers (*Kuffār*) distance (themselves) and leave him to perform prayer and recite the *Qur'ān* and to occupy himself with what he wishes from the extra deeds (*Nawāfil*) and that this (somehow) would be him openly showing his religion. This is a grave error, because whoever openly declared his enmity towards the polytheists (*Mushrikīn*) and the disavowal from them, they would never leave him amongst them (lit. between their backs). Rather, they would either kill him or they would expel him if they found a way to do so. As Allāh mentioned, concerning the disbelievers (*Kuffār*): **And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion."** [*Ibrāhīm*, 13] – The verse. And He informed us about the people of Shuʿayb by saying: **"We shall certainly drive you out, O Shuʿayb, and those who have believed with you from our town, or else you (all) shall return to our religion."** [*Al-Aʿrāf*, 88] – The verse. And He mentioned about the people of the cave, their saying: **"For if they come to know of you, they will stone you or turn you back to their religion, and in that case you will never be successful."** [*Al-Kahf*, 20] And did the enmity between the Messengers and their people ever become severe except after openly declaring and cursing their religion and the speaking in such a way as to ridicule their intelligence while insulting their gods?" [78]

[78] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 207.

- And the *Shaykh*, Sulaymān bin Sahmān also said, concerning the verse in *Al-Mumtahinah*, "So this is the *Millah* of Ibrāhīm about which, Allāh said: **And who turns away from the religion of Ibrāhīm except him who befools himself?** [*Al-Baqarah*, 130] Therefore, it is upon the Muslim to take the enemies of Allāh as enemies and to openly show enmity towards them and to distance himself from them by vast distances. And he must never form allegiances with them or interact with them or intermingle with them." [79]

And Allāh, the Most High, informed us concerning Ibrāhīm, عليه الصلاة والسلام, elsewhere by saying:

قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ

He said: "Do you observe that which you have been worshipping, you and your ancient fathers? Verily, they are enemies to me, save the Lord of the *'Alāmīn*." [80]

And in a third instance, He, glory be to Him, said:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاء مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

And (remember) when Ibrāhīm said to his father and his people: "Verily, I am free from of what you worship, except Him, Who did create me, and verily, He will guide me." [81]

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[79] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 221.
[80] *Ash-Shu'arah*, 75-77.
[81] *Az-Zukhraf*, 27.

- And the *Shaykh*, the *ʿAllāmah*, ʿAbdurrahman bin Hasan bin *Ash-Shaykh*, Muhammad bin ʿAbdulwahhāb, said, "And Allāh, the Most High, has obligated the disavowal (*Barā'ah*) from the *Shirk* and the polytheists (*Mushrikīn*) and the disbelief in them and in taking them as enemies while hating them and waging *Jihād* against them: **But those who did wrong changed the word from that which had been told to them for another.** [*Al-Baqarah*, 59] So they allied themselves with them and assisted and aided them and asked for their support against the believers and hated them and cursed at them, based upon that. And all of these matters nullify the *Islām* such as what the Book and the *Sunnah* have indicated in (various) places."

➢ And here is a doubt, which many of the hasty have put forth: And it is their claim that the *Millah* of Ibrāhīm is only one of the last stages from the (progressive) stages of the *Daʿwah*, which must be preceded by the conveyance, with wisdom and arguments of the best (form). And (they say) that the caller (*Dāʿī*) must not seek refuge in this *Millah* of Ibrāhīm, from the disavowal (*Barā'ah*) from the enemies of Allāh and their deities and the disbelief in them and openly showing this enmity and hatred towards them, except after (firstly) extending all of the forms of leniency (to them) with wisdom. So we say: This misunderstanding only arose due to not fully understanding the *Millah* of Ibrāhīm, by those people (i.e. those who say this) and due to their mixing between the (original) *Daʿwah* to the disbelievers (*Kuffār*) to begin with, and its course with the stubborn (people) from them. And also, (their confusion regarding) the difference between all of that and between the stance of the Muslims towards their false deities and methodologies and legislations of the disbelievers (*Kuffār*),

themselves. So the *Millah* of Ibrāhīm; from the point of it being sincerity in the worship of Allāh, alone, and disbelief in every deity besides Him; it can never be correct for it to be delayed or postponed. Rather, nothing must ever come, except that it (i.e. the *Daʿwah*) begins with this. That is because this (negation of their deities etc.), in and of itself, is exactly what the phrase, "*Lā ilāha ilAllāh*", encompasses from the negation and affirmation. And that is the very basis of the religion and the "pole of the hand mill" (i.e. objective) in the *Daʿwah* of the Prophets and Messengers. And just so that every misunderstanding will be removed from you, here are two matters:

- **The First:** And it is the disavowal (*Barā'ah*) from the *Tawāghīt* and the gods, which are worshipped other than Allāh, the Powerful, the Majestic, along with the disbelief in them. So these are never to be delayed or postponed. Rather, these should be openly shown and declared from the outset of the path.

- **The Second:** The disavowal (*Barā'ah*) from the people of the polytheists (*Mushrikīn*) themselves if they continue upon their falsehood. And here, for you, is an explanation and a clarification:

The First Matter: And that is the disbelief in the *Tawāghīt*, which are worshipped besides Allāh, the Powerful, the Mighty, whether these *Tawāghīt* are idols made from stone, or a star, or the moon or a grave or a tree or legislations and laws from the invention of man. So the *Millah* of Ibrāhīm and the *Daʿwah* of the Prophets and Messengers necessitates openly showing the disbelief in all of these deities and openly showing enmity and hatred towards them and making their status (appear) foolish, along with the lowering their value and their

status and shameful things, from the outset of the path. The condition of the Prophets was this way when they began the *Daʿwah* to their people by their declaring:

اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ

"Worship Allāh (Alone), and avoid (or keep away from) *Tāghūt*." [82]

And based upon this, is Allāh, the Most High's, statement:

قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ

He said: "Do you observe that which you have been worshipping, you and your ancient fathers? Verily, they are enemies to me, save the Lord of the *ʿAlamīn*." [83]

And His statement in *Al-Anʿām*:

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَـذَا رَبِّي هَـذَآ أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners." [84]

And His statement:

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[82] *An-Nahl*, 36.
[83] *Ash-Shu'arah*, 75-77.
[84] *Al-Anʿām*, 78.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاء مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

And (remember) when Ibrāhīm said to his father and his people: "Verily, I am free from what you worship, except Him Who did create me, and verily, He will guide me." [85]

And like this, is His statement, glory be to Him:

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ

They said: "We heard a young man talking (against) them (i.e. our idols) who is called Ibrāhīm." [86]

The interpreters (*Al-Mufassirūn*) have said, **"…a young man talking (against) them…"** – in other words, he was insulting them and making fun of them and lowering their status. [87] And the Book and the *Sunnah* are full of evidence for that. And the guidance of the Prophet صلى الله عليه و سلم, in Makkah, is sufficient for us in the way he would make the gods of Quraysh (appear) foolish while openly showing the disavowal (*Barā'ah*) from them and the disbelief in them, to the point that they nicknamed him: "The Denouncer".

And if you want to confirm that and to be certain of it, then refer to and contemplate the Makkah-period *Qur'ān*, which would not be

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[85] *Az-Zukhraf*, 26-27.
[86] *Al-Anbiyā'*, 60.
[87] **Trans. Note:** Look to *Taysīr Al-Karīm Ar-Rahmān Fī Tafsīri Kalām Al-Mannān*, by ʿAbdurrahmān bin Nāsir As-Saʿdī, page 475; publication of Mu'assasat Ar-Risālah , Beirut, 1420 H.

revealed to the Prophet صلى الله عليه و سلم except a few verses, until with it came the striking of the hearts of the East and the West and the North and the South. And the tongues of the people would pass them (i.e. these verses) along in the markets and the gatherings and the public forums. And these verses would address the Arabs, in the comprehendible Arabic language, with total clarity, which would make their gods (appear) foolish; their chiefs being *Al-Lāt* and *Al-'Uzzah* and the third one, *Manāt*, which were the greatest of the people's gods at that time. And they would openly declare the disavowal from them and the implausibility of their compromise or their even being satisfied with them. And the Prophet صلى الله عليه و سلم would never conceal any of that. Verily, he was but a warner.

So those who put themselves forth for the *Da'wah*, in this time, are in need of contemplating this matter well and measuring themselves with it often, because the *Da'wah* that strives to give victory to the religion of Allāh, but then throws its most fundamental basis behind his back; then it is not possible that it is upon the methodology of the Prophets and the Messengers. And here we are, living at this time, when the *Shirk* has become widespread and the taking of judgments to the constitutions and the fabricated laws, amongst us (lit. between our backs). So these calls are a necessity and therefore it is a must to follow its Prophet in the adherence to *Millat* Ibrāhīm by making the value of these constitutions and those laws (appear) foolish, while mentioning their negative (attributes) to the people, while openly declaring disbelief in them and openly showing and declaring enmity towards them, and calling the people to that, with the clarification of the government's mockery of them (i.e. the general people) while they deceive them. Otherwise, when will the truth become apparent and

how will the people know their religion, with true knowledge, and differentiate the truth from the falsehood as well as the enemy from the ally? And perhaps the vast majority would use as an excuse, the benefit (*Maslahah*) of the *Daʿwah* and the (resulting) trials (*Fitnah*). But which trial (*Fitnah*) is greater than the concealment of the *Tawhīd* and the deception of their religion? And which benefit (*Maslahah*) is greater than establishing the *Millah* of Ibrāhīm, while openly showing the allegiance to the religion of Allāh as well as the enmity to the *Tawāghīt*, who are worshipped, rather than Allāh. And if the Muslims are not tested because of this, and if the (sacrificial) slaughtering is not put forth in His path, then for what would the tests be? So disbelieving in all of the *Tawāghīt* is obligatory upon every Muslim by (the virtue of) half of the testimony (*Shahādah*) of *Islām*. And openly declaring that, while showing it and making it apparent, is also a great obligation, and it is a must, which all Muslim groups, or sub-groups from each group, must do so that it would become known and the (awareness) would spread. And also, so that it would become a distinguishing characteristic of these (various) *Daʿwah*s. Such was the condition of the Prophet صلى الله عليه و سلم; not only in the time wherein he became established, but also in the times of weakness as well, because it is well known that he used to be pointed to, by all the fingers, and (people) would warn others about him and describe him as having enmity towards their gods, and other things as well. And we find it odd; what is this *Daʿwah*, about which the callers weep for its benefit (*Maslahah*)? And which religion is it that they wish to establish and make apparent, while most of them consistently speak with the praising of the fabricated law (system) – and O what an evil – and some of them (even) praise it and bear witness to its fairness? And many of them (even) undertake an oath of honoring it and complying

with its stipulations and its restrictions; reversing the (entire) issue (i.e. *Daʿwah* to *Tawhīd*) and its very course. So instead of openly showing and declaring the enmity towards it (i.e. the law system), and disbelief in it, they openly show the allegiance to it and their pleasure with it. So is it the likes of those who would spread the *Tawhīd* and establish the religion?! And to Allāh is the grievance.

And openly demonstrating this issue and openly showing it, does not have any tie with the declaration of disbelief (*Takfīr*) of the ruler or his persistence upon the ruling with other than the *Sharīʿah* of the Most Merciful, because it is tied-in with the constitution or the legislation or the law, which is established, honored, implemented, exalted and ruled amongst the people. [88]

The Second Matter: And it is the disavowal (*Barā'ah*) from the polytheists (*Mushrikīn*) and the disbelief in them and openly showing enmity and hatred towards them, personally.

- The *ʿAllāmah*, Ibn Al-Qayyim, may Allāh be merciful to him, said, "And no one who associated this major *Shirk* (*Ash-Shirk Al-Akbar*) is saved, except he who makes his *Tawhīd* exclusively for Allāh's (sake) and takes the polytheists (*Mushrikīn*) as enemies for Allāh's (sake) and draws nearer (to Him) by their hatred for

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[88] **Trans. Note:** The point of the *Shaykh* here is that this first level of disavowal (*Barā'ah*) only relates to showing the enmity towards the false deities and not to the people who worship them. Therefore, the declaration of disbelief (*Takfīr*) does not enter within this level of disavowal because that concerns the → disavowal (*Barā'ah*) of the individual, which is an extension from the disavowal of what is worshipped.

Allāh's (sake)." [89] And it is attributed to *Shaykh Al-Islām* (Ibn Taymiyyah) that this issue – in other words, the disavowal (*Barā'ah*) from the polytheists (*Mushrikīn*) – is even more critical than the former, referring to the disavowal (*Barā'ah*) from the deities.

- The *Shaykh*, Hamad bin 'Atīq, may Allāh be merciful to him, said, at His, the Most High's saying: **"Verily, we are free from you and whatever you worship besides Allāh."** [*Al-Mumtahinah*, 4] "And here is an excellent point, which is that Allāh, the Most High, preceded the disavowal (*Barā'ah*) from the polytheists (*Mushrikīn*), who worship other than Allāh, ahead of the disavowal (*Barā'ah*) from the idols, which are worshipped besides Allāh. This is because if he has disavowal (*Barā'ah*) from the idols but does not have disavowal (*Barā'ah*) from those who worship them, then he would not have come with what was obligatory upon him. However, if he has disavowal (*Barā'ah*) from the polytheists (*Mushrikīn*) then this necessitates that he has disavowal from their deities (as well). And likewise, is His statement: **"And I shall turn away from you and from those whom you invoke besides Allāh."** [*Mariyam*, 48] – The verse. So He preceded turning away from them ahead of turning away from what they worship besides Allāh. And likewise, is His statement: **So when he had turned away from them and from those whom they worshipped besides Allāh…** [*Mariyam*, 49] And His statement: **"And when you withdraw from them and that which they worship, besides Allāh…"** [*Al-Kahf*, 16] So this point is upon you, as it opens a door for you to have enmity

[89] *Ighāthat Al-Lahfān.*

towards the enemies of Allāh. So how many people have not fallen into *Shirk*, yet they do not have enmity towards its people? So he could not be a Muslim with that, as he has left religion of all the Messengers.” **[90]**

- And the *Shaykh*, ʿAbdullatīf bin ʿAbdurrahmān said within one of his treatises, “And the person may be saved from the *Shirk* and loves the *Tawhīd*, but he would still have a defect from the point of not having disavowal (*Barā’ah*) from the people of *Shirk* and leaving the allegiance of the people of *Tawhīd* and supporting them. So he would be a follower of his desires and (he would) have entered into a branch of *Shirk*, which destroys his religion and that which he has built. And (he would be) an abandoner of the principals and branches of *Tawhīd*, without which, the faith (*Īmān*) that He is pleased with, is incorrect. So he would neither love, nor would he hate, for (the sake of) Allāh. And he would neither have enmity, nor would he have allegiance (based) upon the One who originated him and developed him. And all of this is taken from the testimony (*Shahādah*) of ‘*Lā ilāha ilAllāh*.” **[91]**

[90] [From] *Sabīl An-Najāt Wal-Fakāk.* The intent of the *Shaykh* (i.e. Hamad bin ‘Atīq) here – and Allāh is the most knowledgeable – is that this person neither has enmity towards them, nor does he (even) hate them generally or specifically in his heart, rather he offers to trade that for inclination and love. So this one; there is no doubt that his faith (*Īmān*) has been nullified and that he has left the religion of all the Messengers. He, the Most High, said: **You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger…** [*Al-Mujādilah*, 22].

[91] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 681.

- And he also said in another of his treatises, from the same book, [92] "And the best thing to draw one nearer to Allāh is the aggression towards His enemies, the polytheists (*Mushrikīn*), while hating them and having enmity towards them and waging *Jihād* against them. And with this, the slave is saved from having allegiance with them as opposed to the believers. And if he does not do so, then he has formed his allegiance with them, based upon what he failed to fulfill from that. So beware, (again) beware, that which destroys *Islām* and uproots it."

- And the *Shaykh*, Sulaymān bin Sahmān said (in poetry form):

So whoever does not take the Mushrikīn as enemies and neither
Allies (himself with them) and neither hates them nor avoids (them)
Then he is not upon the methodology (Minhāj) of the Sunnah of Ahmad
And he is not upon the straight course.

- And the saying of the *Shaykh*, Muhammad bin ʿAbdulwahhāb, may Allāh be merciful with him, "It is a must for the Muslim to openly declare that he is from the believing assembly (*Tā'ifah*) so that he will strengthen it and so that it will be fortified by him and in order to frighten the *Tawāghīt*; those who do not attain the apex of enmity (towards the believer) until it is clearly declared to them that he is from this assembly (*Tā'ifah*), which wages war against them." [93]

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[92] [Ibid] Page 842.
[93] From *Majmū'at At-Tawhīd.*

- And both the *Shaykh*, Husayn and the *Shaykh*, ʿAbdullāh, the two sons of the *Shaykh*, Muhammad bin ʿAbdulwahhāb, were asked about a man who enters this religion and loves it and loves its people but does not take the polytheists (*Mushrikīn*) as enemies or he takes them as enemies but does not declare their disbelief (*Takfīr*). So from that which they answered with, was, "Whoever says, 'I do not take the polytheists (*Mushrikīn*) as my enemies,' or he takes them as enemies but does not declare their disbelief (*Takfīr*), then he is not a Muslim and he is from those, about whom Allāh said: **…saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.** [*An-Nisā'*, 150-151] [94]

- Sulaymān bin Sahmān said (in poetry form):

So take those who take the religion of Muhammad as their enemy, as your enemies.	*And ally yourself with those who ally themselves with it, from every guided person.*
And love whoever is a believer, because of Allāh's love.	*And hate the people of disobedience because of Allāh's hate.*
And the religion (does not exist) except for the hate and allegiance	*And likewise, the disavowal from every tempter and transgressor.*

[94] From *Ad-Durar AsSaniyyah*, (regarding the explanation of why this person is not a Muslim) look to the earlier footnote (wherein this matter was clarified).

And he also said (again, in poetry form):

Indeed, if you were truthful to Allāh in what you claimed	*Then you would have taken those who – beware – disbelieve in Allāh, as enemies.*
And you would have had allegiance to the people of truth, both secretly and openly	*And you would neither have criticized them, nor given victory to Kufr.*
So not everyone who says that you have said is a Muslim	*Except with the conditions that were mentioned, then*
The abandonment of the disbelievers (Kuffār) in any region	*With that, the authentic approving texts have been presented to us.*
And their open declaration of disbelief (Takfīr) and making their opinions (appear) foolish	*While making them astray in what which they perform and demonstrate*
While openly showing the Tawhīd amongst them (lit. between their backs).	*While you are calling them to that both openly and secretly;*
So this is the pure monotheistic (Hanīf) religion and the guidance	*And the Millah of Ibrāhīm, if you can perceive it.*

And naturally, we do not say that openly showing this disavowal (*Barā'ah*) and enmity is all-inclusive, even to those with inclined hearts (to *Islām*), or to those who show that they are accepting of certain matters while they do not show any enmity towards the religion of Allāh, even though the obligation is (for this hatred) to be present in the heart against every polytheist (*Mushrik*), until he purifies himself from his *Shirk*. But the present discussion is

concerning the open demonstration and the open declaration and the announcing and the presentation. So these ones, and even the arrogant ones, and the oppressors (*Thālimīn*), are all called to the obedience of Allāh with wisdom and kind admonition in the beginning. Then if they respond (positively) then they are our brothers. We love them according to their level of obedience (to Allāh) and for them is what is for us (i.e. the obligations and rewards). But if they refuse, despite the clarity of the persuasive argument (*Al-Hujjah*), and become arrogant and continue in that which they are upon from the falsehood and the *Shirk*, and they stand among the ranks, which regard the religion of Allāh in enmity, then there is no making things pleasant with them nor is there any cozying-up to them. Rather, it is obligatory to openly show and demonstrate the disavowal (*Barā'ah*) from them.

And we must differentiate here, between being zealous for the guidance of the polytheists (*Mushrikīn*) and the disbelievers (*Kuffār*) and securing supporters of the religion (*Dīn*) while being lenient in the conveying with wisdom and the good admonitions and (on the other hand) between the matter of the love and hatred and the allegiance and abhorrence (*Muʿādāt*) for the religion of Allāh, because many of the people mix between them. So they become confused by many of the texts, such as: "O Allāh, guide my people because verily, they do not know," and the likes of that.

And Ibrāhīm had disavowal (*Barā'ah*) from the closest of the people to him (i.e. his father) when it became clear to him that he would persist upon his *Shirk* and his disbelief (*Kufr*). He, the Most High, said:

مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِّلّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لأوَّاهٌ حَلِيمٌ

But when it became clear to him [Ibrāhīm] that he (his father) is an enemy to Allāh, he dissociated himself from him. [95]

That was after he called him with wisdom and good admonition as you find him addressing him with the words:

يَا أَبَتِ إِنِّي قَدْ جَاءنِي مِنَ الْعِلْمِ

"O my father! Verily! There has come to me of knowledge…" [96]

يَا أَبَتِ إِنِّي أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَن

"O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtake you…" [97]

And likewise, was Mūsa towards Pharaoh after Allāh sent him to him. And he said:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

"And speak to him mildly, perhaps he may accept admonition or fear Allāh." [98]

So he started with him with lenient words, responding to the command of Allāh, so he said:

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[95] *At-Tawbah*, 114.
[96] *Mariyam*, 43.
[97] *Mariyam*, 45.
[98] *Tā-Hā*, 44.

فَقُلْ هَل لَّكَ إِلَى أَن تَزَكَّى وَأَهْدِيَكَ إِلَى رَبِّكَ فَتَخْشَى

"Would you purify yourself (from the sin of disbelief by becoming a believer) and that I guide you to your Lord, so you should fear Him?" [99]

And he presented to him the proofs (*Āyāt*) and the clarifications and then when Pharaoh openly showed his inner disbelief (*Tak<u>th</u>īb*), and stubbornness and his persistence upon falsehood, Mūsa said to him, as He, the Most High, informed us:

لَقَدْ عَلِمْتَ مَا أَنزَلَ هَـؤُلاء إِلاَّ رَبُّ السَّمَاوَاتِ وَالأَرْضِ بَصَآئِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَونُ مَثْبُورًا

"Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allāh's Oneness and His Omnipotence, etc.). And I think you are, indeed, O Fir'awn (Pharaoh) doomed to destruction (away from all good)!" [100]

Rather, he would supplicate against them, saying:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلأَهُ زِينَةً وَأَمْوَالاً فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

"Our Lord! You have indeed bestowed on Fir'awn (Pharaoh) and his chiefs splendor and wealth in the life of this world, our Lord!

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[99] **Trans. Note:** *An-Nazi'at*, 18-19.
[100] *Al-Isrā'*, 102.

That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.” [101]

So those who continue to utter the texts of gentleness and leniency and ease, in absolute terms, while they (even) hold them (i.e. the texts) upon that which they were not meant to be held upon, and put them in other than their places; they must pause at this issue for a lengthy period and contemplate this and understand this with a good understanding, if they are sincere.

And it should be well-known to them, after that, that they (i.e. the rulers) have been addressed in different ways and most of them were by means of gentleness and leniency whether it came from the path of letters and books, or directly and in (face-to-face) meetings, by many of the callers (*Duʿāt*). And it has been made clear to them that ruling with other than what Allāh revealed is disbelief (*Kufr*) and he has been made aware that it is not permissible to rule according to other than the *Sharīʿah* of Allāh. Yet despite that, he persists and becomes arrogant, even if in several events, he is (seen) laughing in the chins (i.e. faces) of the poor with his empty, lying promises and his frail, false arguments. And the tongue of his (true) condition judges his words to be lies. And that is by his approval and remaining silent upon the increase of the disbelief (*Kufr*) and the mischief in the countries, and in the slaves, day after day. And (also by) his restricting the callers (*Duʿāt*) and the believers, and by his constricting those who perform the good, and his surveillance of them by means of the departments of his intelligence staff and his police. Yet at the same

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[101] *Yūnus*, 88.

time he opens up (his country) to every combatant (*Muhārib*) towards the religion of Allāh, to the extent of even offering them the paths of (the country's) mainstream media for their mischief (*Fasād*) and their atheism, while putting forth laws and charters, which punish whoever criticizes his modern, fabricated, *Yāsiq* [102] of *Shirk* or openly declaring the disbelief (*Takfīr*) and the disavowal (*Barā'ah*) from him, or insulting him or clarifying his falsehood to the people. And (also) his continuing in the preservation of himself as ruler, who judges between the slaves in (matters of) blood and wealth and private parts (i.e. marriage etc.), despite the fact that he is full of open disbelief (*Kufr*) along with his failure to submit to the legislation of Allāh while ruling according to it, while he knows the obligation to do so and after being requested with that by those who do good. So the likes of this one; it is not allowed to cozy-up to him or to refrain from being hostile towards

[102] **Trans. Note:** Referring to *Al-Yāsiq* of the Tartars, which was a book used by them as a constitution for judgments and legislations. *Al-Hāfith*, Ibn Kathīr, may Allāh be merciful to him, said, "And likewise, what the Tartars rule in, according to the kingdom-oriented politics that have been taken from their king, Genghis Khan, who fabricated for them '*Al-Yāsiq*', which is a phrase that refers to a book assembled from rulings he took from several legislations from those of the Jews and the Christians and the Islamic religion (*Millah*) and other han them. And in it are also several rulings, which he took from his own views and desires. So it became a followed legislation amongst his descendants (lit. sons), which they put ahead of the ruling (*Hukm*) of Allāh and the *Sunnah* of His Messenger صلى الله عليه و سلم. So whoever does that, then he is a disbeliever (*Kāfir*) whose fighting is obligatory (*Wājib*) until he returns to the ruling (*Hukm*) of Allāh and His Messenger such that he does not rule by other than it neither a little nor a lot." – [*Tafsīr Ibn Kathīr*, Vol. 2/93-94; publication of Dār Al-Fayhā', Damascus and Dār As-Salām, Riyādh, 2nd Edition, 1418 H.]

him or making him (appear) good or honoring him with titles or to greet him during celebrations and events, or to openly show allegiance to him or to his government. Rather, nothing should be said to him except like what Ibrāhīm, and those who were with him, said to their people: “Verily, we are free from you and from your constitutions and your laws of *Shirk* and your government of *Kufr*. We have rejected you, and it has become openly seen between us and you, hostility and hatred forever, until you return to Allāh and submit and follow His law alone.”

And included in this also, is the warning of entering into their allegiance and from entering into their obedience and feeling relieved or protected by them and going into their transports and increasing their ranks by being employed in that which assists them upon their falsehood and affirms their governments and preserves or implements their false laws, such as the army and the police and the intelligence services and other than that.

And the stance of the predecessors (*Salaf*) with the leaders of their time – those about whom it would not be correct in any circumstances to compare them with this *Tāghūt* and the likes of him – were firm, clear, pure stances. And where is the stance of many of the people of the *Daʿwah* in our time compared to them? Despite their fame and the applause of their followers for them, despite the fact that those predecessors (*Salaf*) did not graduate from the “Faculties of Political Sciences and Rights” and they did not used to read the stench-filled newspapers or magazines, with the argument of knowing the plots of the enemies, but despite that, they used to flee from the *Sultān*s and their entrances (i.e. doors, gates etc.). And the *Sultān*s would seek them out and attempt to persuade them with wealth and other things.

However, those who attribute themselves to them (i.e. the *Salaf*), from those whom *Shaytān* has played with their religion, seek for their worldly life (*Dunyā*) to be good by the destruction of their religion. So they come and seek the entrances of the *Sultān* and the *Sultān* humiliates them and turns away from them while the predecessors (*Salaf*), may the pleasure of Allāh be upon them, used to prevent the entering upon the leaders of tyranny; even those who wanted to order them with the good and forbid them with the evil, due to fear that they might fall into tribulation (*Fitnah*) because of them. (Therefore, they feared) that they might cozy-up to them or make them appear good, due to their generosity or that they might remain silent upon some of their falsehood or approve of it. And they used to see that being far removed from them and being secluded from them was the best disavowal (*Barā'ah*) and objection upon them and their circumstances.

And listen to Sufyān Ath-Thawrī, as he wrote to ʿUbād bin ʿUbād. So he said, in his writing, "Safeguard yourself from the leaders as to avoid coming close to them or mixing with them in anything. And safeguard yourself from it being suggested to you that you should intercede (with them) in order to assist someone who has been wronged or to prevent a wrongdoing, because that is from the deception of Iblīs. And verily, only the wicked reciters [*Qurā'* (i.e. scholars)] took this as an access ramp." **[103]**

So look at Sufyān, may Allāh, the Most High, be merciful to him, while he is calling what the callers (*Du'āt*) of today describe as the

[103] From *Siyar A'lām An-Nubalā'*, Vol. 13/586; and *Jāmi' Bayān Al-'Ilmi wa Fadlīh*, Vol. 1/179.

benefits of the *Daʿwah*, as "…the deception of Iblīs." And he did not say to his companion, as many of the callers (*Duʿāt*) of this time do, who waste their lives in seeking the benefits of the *Daʿwah* and supporting the religion through its enemies and those who wage war against it, "No, O my brother! Affirm your presence and draw near to them in hopes that you might receive a position or a chair in the council of ministers or the council of the nation. And hopefully, you can lessen the oppression (*Thulm*) or benefit your brothers. And do not leave that position because of the disobedient ones or the wicked people, in order to take full advantage of it. And…and…" Rather, he described that as being an access ramp of this worldly life (*Dunyā*) with the wicked recitors. And if that was in his time, so then, what about in our time? We ask Allāh to be kept from that and we seek refuge in Allāh from the evil of the people of our time and the evil of their deceptions. And may Allāh be merciful to the one who said:

People whom you see appointed to a council; — *In it, there is misery and every isbelief (Kufr) nearby.*
What's worse, in it is the law of the Christian's ruling — *Without any text that came in the Qur'ān.*
Woe unto you from a group who have — *The love of disputation and the bribery of the Sultān.*

- And here is *Shaykh Al-Islām*, Muhammad bin ʿAbdulwahhāb, often repeating what which came from Sufyān Ath-Thawrī from his statement: "Whoever sits with a person of innovation (*Bidʿah*), then he is not free from one of three things:

  - Either he will be a tribulation (*Fitnah*) for other than him, by his sitting with him – and it has been narrated in the *Hadīth*,

‘Whoever begins a good tradition in *Islām*, then he has its reward and the reward of those who act upon it after him without that decreasing anything from their reward. And whoever begins an evil tradition in *Islām*, then he has its burden and the burden of those who act upon it after him without that decreasing anything from their burden.’ **[104]**

- In his heart would fall something from the making good (*Istihsān*) so it will cause him to stumble. So Allāh will enter him into the Fire, due to that.
- He will say, ‘By Allāh, I do not care what you say and verily, I am sure of myself.’ So whoever feels safe from Allāh regarding his religion, even the blink of an eye, then Allāh will remove it from him.” **[105]**

So if these are their sayings concerning sitting with the people of innovation (*Bidʿah*) – even if their innovation is not what causes disbelief (*Mukaffirah*) – as it is known from their various statements, so how about sitting with the apostates from the worshippers of the laws and others besides them, from the polytheists (*Mushrikīn*)? And contemplate his statement in the third (point): “…verily, I am sure of myself.” And how many of the callers (*Duʿāt*) of our time have fallen, due to this (over confidence) and the likes of it? So be aware, (again) be aware.

And in any case, Allāh, the Most High, has declared all of these crooked paths, about which their people dream that there is victory for the religion behind them, as false. So He, the Mighty, the Most High,

[104] Narrated by Muslim.
[105] From *Ad-Durar A-Saniyyah* and elsewhere.

clarified that there is neither victory to be anticipated, nor any benefit for the religion whatsoever in becoming close to the wrongdoers. As He, glory be to Him, said in *Sūrat Hūd*, which caused the Prophet صلى الله عليه و سلم to age [106] :

وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللّهِ مِنْ أَوْلِيَاء ثُمَّ لاَ تُنصَرُونَ

And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped. [107]

So after this, there can be no cozying-up to crooked paths, nor victory for the religion of Allāh, nor any benefit, even if those who are tricked become fooled. O Allāh, unless being touched by the fire is a benefit for the *Daʿwah*, to them. So awaken from your sleep and do not be tricked by every caller and crier.

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[106] **Trans. Note:** The event of *Sūrat Hūd* causing the Messenger of Allāh صلى الله عليه و سلم to age, is related in the *Hadīth* narrated by At-Tirmithī from Ibn ʿAbbās, may Allāh be pleased with him, that Abu Bakr said to the Messenger of Allāh, "O Messenger of Allāh, verily your hair has turned grey!" To which the Prophet صلى الله عليه و سلم replied, "The *Sūrah*s *Hūd*, *Al-Wāqiʿah*, *Al-Mursalāt*, *'Amma* → *Yatasāloon* [*An-Nabā'*], *Ithash-Shamsu Kuwwirat* [*At-Takwir*] have turned my hair grey." *Shaykh* Al-Albānī, may Allāh be merciful to him said, "It is *Sahīh* upon he conditions of Al-Bukhārī," in *Silsilat al-Ahadīth As-Sahīhah*, #995 and *Sahīh* in *Sahīh Sunan At-Tirmithī*, #2627. And in another narration, "*Soorah Hūd* and its sisters…" which *Shaykh* Al-Albānī classified as *Sahīh* in *Sahīh Al-Jāmiʿ*, #3,720.

[107] *Hūd*, 113.

- And the interpreters (*Mufassirīn*) have stated about His, the Most High's, saying: "**And incline not toward…**' "The going towards is the slightest of leaning towards."

- And Abu ʿĀliyah said, "Do not incline towards them by love or even lenient words."

- And Sufyān Ath-Thawrī said, "Whoever acquires for them even an ink stand or sharpens for them a pencil or hands them a (piece) of paper; then he is entered into that (threat from the above verse)."

- The *Shaykh*, Hamad bin 'Atīq, said, "So He, glory be to Him, warned with a threat to those who incline to His enemies, of being touched by the fire, even if it is with lenient words."

- And the *Shaykh*, 'Abdullatīf bin ʿAbdurrahmān – and he was from the *Imām*s of the *Salafī Daʿwah* of *Najd* – also said, after mentioning some of the aforementioned statements of the interpreters (*Mufassirīn*) in the meaning of "**And incline not toward…**" (He said), "And that is because the sin of *Shirk* is the greatest sin that Allāh has ever been disobeyed in, (according to) its various levels. So how about if something that is worse than it, such as mocking the verses of Allāh and removing His laws and His commands and labeling that which contradicts it as 'justice', is added to that? And Allāh knows, as well as the Messenger and the believers, that this is the disbelief (*Kufr*) and the ignorance and the misguidance. And whoever has the smallest amount of self-respect or even a small trace of life in his heart, then he would

develop a sense of protectiveness (*Ghīrah*) for Allāh and His Messenger and His Book and His religion and make his objections firm and his disavowal (*Barā'ah*) towards each and every one of their gatherings. And this is from the *Jihād,* without which, the *Jihād* against the enemy cannot take place. So take the opportunities to openly demonstrate the religion of Allāh and reminding (people) about it while degrading those who oppose it and having disavowal (*Barā'ah*) from it (i.e. *Shirk*) and its people. And contemplate the means, which lead to this greatest of harms, and contemplate the texts of the Legislator (i.e. Allāh) in cutting off the means and causes (to it). And most of the people – even if someone has disavowal (*Barā'ah*) from it (i.e. *Shirk*) and its people – he might be from the soldiers of those who have formed allegiance to them and are friendly with them and rising to their defense. And Allāh is the One, Whom we seek help from." [108] It is as if you are speaking about our time.

- And the *Shaykh*, Muhammad bin ʿAbdulwahhab said, "So Allāh, Allāh, O my brothers, [109] hold onto the basis of your religion and its origin and its infrastructure and its head, the testimony (*Shahādah*) that there is nothing worthy of worship except Allāh. And know its meaning and love it and love its people and make them your brothers, even if they are far from you in lineage. And disbelieve in the *Tawāghīt* and take them as your enemies and hate them and hate those who love them, or those who argue for them,

[108] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 161.
[109] **Trans. Note:** "So Allāh, Allāh, O my brothers…" An expression to emphasize the importance of the admonition to follow, by invoking Allāh's name in order to call one's attention to its magnitude.

or those who do not declare their disbelief (*Takfīr*) or those who say, 'Allāh has not held me responsible regarding them,' because this one (i.e. whoever says this) has lied upon Allāh and lied a clear sin. (This is) because Allāh has made every Muslim responsible to hate the disbelievers (*Kuffār*) and made it compulsory (*Fard*) upon him to take of them as enemies, as well as taking them as enemies and declaring their disbelief (*Takfīr*) and having disavowal (*Barā'ah*) from them, even if they are their fathers or their sons or their brothers. So Allāh, Allāh, hold onto that in hopes that you will meet your Lord while not associating anything with Him." [110]

- **Take Notice:**

And know, after that, that there is no contradiction between acting upon the *Millah* of Ibrāhīm and taking the precautions in secrecy and concealing the hostilities used to give victory to the religion. And the sum of our words does not reject this great precaution, which the Prophet صلى الله عليه و سلم used to take. And the evidence upon that from his biographical accounts (*Sīrah*) is more than can be counted. However, what is to be said is: "This secrecy is to be put in its proper place and this is the secrecy of (operational military) planning and preparation. As for the *Millah* of Ibrāhīm and the disbelief in the *Tawāghīt* and their methodologies and their false deities, then all of this does not enter into the secrecy." Rather, this is from the openness of the *Da'wah* so it must be openly declared from the outset of the path, as we have clarified earlier. And upon that, the saying of the

[110] From *Majmū'at At-Tawhīd*.

Prophet Mu<u>h</u>ammad صلى الله عليه و سلم is held: "There will not cease to be a group from my nation (*Ummah*) openly upon the truth." – The *<u>H</u>adī<u>th</u>*. [111] As for concealing it and hiding it, due to cozying-up to the *Tawā<u>gh</u>īt* and entering into their ranks and being promoted in their positions; then it is not from the guidance and secrecy of the people of the Earthly institutions, about whom it is obligatory (*Wājib*) to say to them also:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"To you be your religion, and to me my religion." [112]

And the summary of this matter is: Secrecy in the (Operational Military) Preparation, Openness in the *Daʿwah* and the Conveyance.

- And we only mention this because many of the people – whether they are from the unstable people or from those who did not understand the *Daʿwah* of the Prophets with a correct understanding – they say, due to their ignorance, "This path that you call to exposes us and openly shows our planning and makes the end of our *Daʿwah* and its fruits come quickly."

So it is said to them firstly, "These claimed fruits will not ripen and their goodness will not become apparent until the seedling is upon the methodology of the Prophethood. And the (current) state of those contemporary *Daʿwah*s is the greatest evidence and supporting witness for that, beyond the aforementioned *Sharīʿah*-based evidences

[111] Narrated by Muslim and others.
[112] *Al-Kāfirūn*, 6.

from the *Millah* of Ibrāhīm and the *Daʿwah* of the Prophets and Messengers, may the blessings of Allāh and His peace be upon them all. Because what we suffer from today is the ignorance of the sons of the Muslims and the concealment of the truth from them, along with the added falsehood and the uncertainty of the stance concerning allegiance and disavowal (*Al-Walā'Wwal-Barā'*). Furthermore, this resulted from the silence and the concealing of this truth by the scholars (*ʿUlamā*) and the callers (*Duʿāt*). And had they openly declared and demonstrated it, and were tested because of it – as was the condition of the Prophets – then it would have become apparent and clear to all of the people. And the people of the truth would have distinguished themselves from the people of falsehood. And Allāh's Message would have been conveyed and the deception, which is upon the people, would have been removed, especially concerning the vital and hazardous matters of our time. And just as it is said, "If the scholar (*ʿĀlim*) speaks out of *Tuqyah* **[113]** yet the ignorant one (is permitted to) speak with his ignorance, then when will the truth become apparent?" And if the religion of Allāh and His *Tawhīd*, in actions and in beliefs, is not shown, then what fruits do those callers (*Duʿāt*) wait for and hope for?

Is it the "*Islām*ic State"? Verily, the showing of the true *Tawhīd* of Allāh to the people, and their removal from the darkness of the *Shirk* into the light of the *Tawhīd*, is the greatest goal and most important

[113] **Trans. Note:** *Tuqyah* refers to the practice of acting or speaking in a way as to trick or fool the observer into understanding something different regarding → his external condition than what really exists internally. *Al-Hāfith*, Ibn Hajar, may Allāh be merciful to him, said, "The *Tuqyah* is to be careful from demonstrating what lies inside oneself from beliefs and other things to anyone else." [*Fath Al-Bārī*, Vol. 12/314].

intention, even if the *Daʿwah*s are severely tormented and the callers (*Duʿāt*) are tested.

And will the religion of Allāh ever be open except while (needing) defense and with the trials?

وَلَوْلاَ دَفْعُ اللّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الأَرْضُ

And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. [114]

So with that, the rising up of the religion of Allāh and the removal of the people and safeguarding them from the *Shirk*, in its varying forms, will take place. And this is the goal for which the trials are endured upon, and doorstep (upon which) the sacrifices are slaughtered. And the *Islām*ic State is nothing more than a means from the (various) means of attaining this greatest of goals. And in the 'Event of the People of the Trenches', there is a lesson for those with intellect, as that truthful boy caller (*Dāʿī*) neither established a state nor any authority, however what he did was openly show the *Tawhīd* of Allāh in the greatest of open displays. [115] And he gave victory to the religion

[114] *Al-Baqarah,* 251.

[115] **Trans. Note:** The 'Event of the People of the Trenches' is often also called the 'Story of the Boy and the King', which is referred to in *Sūrat Al-Burūj*, about which, Muslim narrated from Hammād bin Salamah: "…then the boy was brought…' meaning to the King, "…and it was said to him, 'Turn back from your religion.' But he refused so he (i.e. the King) presented him to some of his companions and said to them, 'Go to mountain so-and-so with him and climb the mountain and when you reach its peak and he turns back from his religion, (let him live) otherwise, throw him off. So they accompanied him and climbed the mountain with him and he said, 'O Allāh, protect me by whatever you will.' So the mountain trembled and they fell

with a supportive victory, while attaining the Martyrdom (*Shahādah*). And what value is there in life beyond that (i.e. showing the *Tawhīd* and attaining Martyrdom) and of what consequence are the killing and the burning and the torture, if the caller wins with this greatest of victories, regardless of whether or not there is a state? And even if the believers are burned and trenches are dug for them, then verily, they

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off and he came walking to the → King. So the King said to him, 'What did your companions do?' He said, 'Allāh protected me from them.' So he (i.e. the King) gave him to a group of his companions and said to them, 'Accompany him and carry in boat and travel to the middle of the sea. Then if he turns back from his religion, (let him live) otherwise, throw him in. So he said, 'O Allāh, protect me by whatever you will.' So the ship capsized and they drowned and he came walking to the King. So the King said to him, 'Allāh protected me from them.' Then he (i.e. the boy) said to him, 'You will not be able to kill me until you do what I order you to do.' He said, 'And what is that?' He said, 'You must join all the people on an upland plain and crucify me to a trī trunk. Then take an arrow from my quiver and place the arrow in center of the bow and then say, 'In the Name of Allāh, the Lord of the boy,' and then shoot me. And verily, if you do that, you will kill me. So he joined all the people on an upland plain and crucified him to a trī trunk and then he took an arrow from his quiver. The he placed it in the bow and said, 'In the Name of Allāh, the Lord of the boy,' and then he shot him and the arrow pierced his temporal region of his skull. So the boy put his hand over the spot where the arrow pierced and then he died. So the people said, 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' So the king was approached and it was said to him, 'You know what you were afraid of? I swear by Allāh that that which you were afraid of has befallen you. The people have believed.' So he ordered for trenches to be dug out of the mouths of hills. Then fires were lit (in them) and he said, 'Whoever does not return from their religion (i.e. *Islām*), I will throw him in it or he will be commanded, 'Jump in it!' So they did that (i.e. jumped in) until a woman came and she had with her a boy and she was afraid to enter it. So the boy said to her, 'O mother, be patient because verily, you are upon the truth!"

are victors because (in doing so) the word of Allāh has become supreme and the highest. And in addition to that, the Martyrdom (*Shahādah*) becomes their path and the Paradise becomes their abode, so hold that as a virtue… (Again) hold that as a virtue.

- And with this, you come to realize that the saying of those ignorant ones, "This path ends the *Daʿwah* and makes the end of its fruits come faster," is ignorance and spreading lies, because this *Daʿwah* is the religion of Allāh, which Allāh, the Mighty, the Majestic, has promised to make dominant above all other religions, even if the polytheists (*Mushrikūn*) hate that. And that will surely take place without doubt. And the victory of the religion of Allāh and its rising is not tied in to the personalities of those unstable ones, such that it would depart if they depart, or be destroyed if they are destroyed or if they turn away. He, the Most High, said:

وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

And if you turn away (from Islām and the obedience of Allāh), He will exchange you for some other people, and they will not be your likes. [116]

And He said:

[116] *Muhammad,* 38.

يَا أَيُّهَا الَّذِينَ آمَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللّهِ وَلاَ يَخَافُونَ لَوْمَةَ لآئِمٍ ذَلِكَ فَضْلُ اللّهِ يُؤْتِيهِ مَن يَشَاء وَاللّهُ وَاسِعٌ عَلِيمٌ

O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers. That is the Grace of Allāh, which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. [117]

And He, Glory be to Him, said:

وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

And whosoever turns away, then Allāh is Rich (Free of all wants), Worthy of all praise. [118]

And these were the *Daʿwah*s of the Messengers and the Prophets and their followers, which are the best supportive witness throughout the passages of time, and they were the people who underwent the most severe trials and tests. Yet those trials did not affect their *Daʿwah*, rather it did not increase them except in exposure (to the people) and fame and penetrating the hearts of the people amongst their ranks. And it remains here, until this time, and it has not ceased to be a light,

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[117] *Al-Mā'idah*, 54.
[118] *Al-Hadeed*, 24.

which guides those who are upon the path of *Daʿwah* to Allāh. And this is the truth about which there is no dispute.

- Then despite all of that, another issue must be understood at this point. And it is that this making known by openly showing the enmity and disavowal (*Barā'ah*) from the stubborn disbelievers (*Kuffār*) and openly showing disbelief in their deities and their various types of falsehood, in each era, even if it is the (very) basis of the circumstances of the Muslim caller, which is the description of the Prophets and the straight, clear path of their *Daʿwah* and that these *Daʿwah*s will never succeed, and its intentions and its status will never be correct, nor will the religion of Allāh be apparent, nor will the people know the truth except by adhering to it and following it. Despite that, it is said that if an assembly from the people of truth were to openly make it known, then it (i.e. the obligation) would fall off of the rest, and the weak ones from them even more so. And that this would be making it known. As far as it, in-and-of-itself; it is obligatory (*Wājib*) upon each and every Muslim, in any era and in every place, because – as it has passed – it is from *Lā ilāha ilAllāh*, without which, the *Islām* of an individual cannot be correct. But as far as discarding and throwing away the making it known absolutely, with the responsibilities of the *Daʿwah*s, despite the fact that it is a basic fundamental from the *Daʿwah*s of the Prophets, then this is a strange, innovated matter, which is not from the religion of *Islām* whatsoever. Rather, this entered those callers (*Duʿāt*), who invite with other than the guidance of the Prophet صلى الله عليه و سلم because of their blind following (*Taqlīd*) and their mimicking of their Earthly parties and their paths, which take the path of the *Tuqyah*, in every condition

and without being concerned with cozying-up to (the rulers) nor are they uncomfortable with Hypocrisy (*Nifāq*).

- And this exception of ours did not emerge due to desire or intellectual strategies. Rather, (we raise this point) due to the many *Sharīʿah*-based texts. And the one who contemplates the biographical accounts (*Sīrah*) of the Prophet صلى الله عليه و سلم, in his time of weakness, will have that clarified to him. And look – by way of example and not for the purpose of limitation – to the story of the *Islām* of ʿAmr bin ʿAbasah As-Sulamī within *Sahīh Muslim*. And the point of testimony (i.e. evidence) is his saying, "Verily, I am your follower." He said, "Verily, you will not be able to, on this day of yours. Have you not seen my condition and the condition of the people? Instead, return to your home and then if you hear that I have become dominant, then come to (i.e. join) me." – The *Hadīth*. An-Nawawī said, "Its meaning is: 'I am your follower upon openly showing *Islām* here in my taking up residence with you.' So he said, 'You are unable to do so, due to the weakness of the force (*Shawkah*) of the Muslims. And we fear the harm of the disbelievers of Quraysh against you. But you have attained your reward so remain upon your *Islām* and return to your people and continue upon your *Islām* until you know that I have emerged, then come to me…" So this is one whom the Prophet صلى الله عليه و سلم gave permission to not openly and apparently show his religion, because the religion of Allāh and the *Daʿwah* of the Prophet صلى الله عليه و سلم had become famous, known and apparent in that time. And that is indicated by his saying within the same *Hadīth*, "Have you not seen my condition and the condition of the people?"

And also the story of the *Islām* of Abī Thār in Al-Bukhārī; and the place of testimony (i.e. evidence) from that is his صلى الله عليه و سلم saying to him, "O Abā Thār, conceal this issue and return to your city. Then, if you hear about us emerging, come forward." – The *Hadīth*. Yet despite that, Abu Thār made known, between the backs of the disbelievers (i.e. among them), his following of the Prophet صلى الله عليه و سلم and his path in that. And despite their beating him until he almost died, as it is related in the *Hadīth*, and despite his repeatedly making it (i.e. his *Islām*) known, the Prophet صلى الله عليه و سلم did not object to his action and he did not let him down, nor did he say, as the callers (*Duʿāt*) in our time say, "With your action you will expose the *Daʿwah* and spread a tribulation (*Fitnah*) and you will harm the benefit of the *Daʿwah*," or "You have set the *Daʿwah* back one hundred years…" And how could it be for him to utter such a thing, while he was the leader of all the people and the best example for them, upon his path, until the Day of Resurrection. So the concealment of some of the weak people in following the *Daʿwah* is one thing, and the apparentness and openly declaring the religion is yet another thing. And the *Daʿwah* of the Prophet صلى الله عليه و سلم was apparent, known and famous and everyone knows that its basis (*Asl*) and its axis is the disbelief in the *Tawāghīt* of that time with the *Tawhīd* in all forms of worship to Allāh, the Mighty, the Majestic, to the point where it was warned about (by its enemies) and war was waged against it by many different means. And did his weak followers need to hide or to emigrate and suffer what they received from harm and exhaustion except due to the clarity of the *Daʿwah* and the fame of its basis? And if they had even a small amount of the cozying-up

(to the opposition) as the people in our time have, then none of that would have happened to them whatsoever.

- And with your understanding of this point, another important benefit becomes clear to you, which is the permissibility of deceiving the disbelievers and some of the Muslims hiding amongst their ranks, during the confrontations and the fighting, as long as the religion (*Dīn*) is apparent and the basis (*Asl*) of the *Daʿwah* is famous. So in these conditions it is correct to use as testimony (i.e. evidence), the event of the killing of Kaʿb bin Al-Ashraf and the likes of it. [119] However, as for many of the callers (*Duʿāt*) wasting their lives in the armies of the *Tawāghīt*, being allied (to them) and cozying-up to (them), they live and die while at their service and at the service of their vile institutions with the argument of (preserving) the *Daʿwah* and giving victory to the

[119] **Trans. Note:** The killing of Kaʿb bin Al-Ashraf was narrated by Al-Bukhārī and Muslim, with different phrasings of each narration, from Jābir bin ʿAbdullāh, who said, "The Messenger of Allāh صلى الله عليه و سلم said, "Who would kill Kaʿb bin Al-Ashraf as he has harmed Allāh and His Messenger?' Muhammad bin Maslama (got up and) said, 'I will kill him.' So, Muhammad bin Maslama went to Kaʿb and said, 'I want a loan of one or two *Wasqs* (i.e. measurement of quantity) of food grains.' Kaʿb said, 'Mortgage your women to me.' Muhammad bin Maslama said, 'How can we mortgage our women, and you are the most handsome among the Arabs?' He said, 'Then mortgage your sons to me.' Muhammad said, 'How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two *Wasqs* of food grains? It is shameful for us. Rather, we will mortgage our arms to you.' So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions) came to him as promised and killed him. Then they went to the Prophet and told him about it." [– From one of the phrasings of Al-Bukhārī].

religion (*Dīn*). So they deceive the people in their religion and they bury the *Tawhīd*. So these paths are in the West while the *Daʿwah* of the Prophet صلى الله عليه و سلم and his guidance are in the furthest of the East.

It has become Easterly and you have become Westerly — *And what a difference between an Easterly and a Westerly.*

So the *Millah* of Ibrāhīm, therefore, is the correct path of the *Daʿwah* by which there is the leaving of the loved ones and the cutting of the necks. As for other than it, from the paths and the twisted methodologies and the astray, crooked routes, by which those who traverse them wish to establish the religion of Allāh without losing their centers and their positions and while avoiding angering the people of the authority (*Sultān*) or losing the castles and the women and the pleasure of one's family and houses and homelands, then they are not from the *Millah* of Ibrāhīm whatsoever, even if the people of these *Daʿwah*s claim that they are upon the methodologies of the predecessors (*Salaf*) and upon the *Daʿwah* of the Prophets and Messengers. So by Allāh, we have seen them, we have seen them, (i.e. again and again) and how they smile in the faces of the hypocrites (*Munāfiqīn*) and the oppressors (*Thālimīn*); even the disbelievers (*Kuffār*) who oppose Allāh and His Messenger, not making *Daʿwah* to them while hoping for their guidance. Rather, they sit with them in order to cozy-up to them and approve their falsehood and offer them their applause while standing up to honor them with reverence. And they address them by their titles such as "His Majesty" (*Sāhib Al-Jalālah*) and "His Greatness, the King" (*Al-Malik Al-Muʿatham*) and "The Guardian of the Presidency" (*Ar-Ra'īs Al-Mu'ammin*) and "His

Highness" (*Sāhib As-Sumū'*), and even "*Imām* of the Muslims" (*Imām Al-Muslimīn*), despite the fact that they are (the very manifestation) of war against *Islām* (itself) and the Muslims. [120]

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[120] **An Important Benefit, Which Exposes the Government Scholars:**

Know, may Allāh excuse you and ourselves from the deception of the deceivers, that what many of the ignorant do; even if they are labeled as "The *Mashayikh* (*Shaykhs*)" while covering themselves with the *Salafiyyah* from the labeling many of the *Tughāt* of our time with the title of "*Amīr Al-Mu'minīn*" or "*Imām Al-Muslimīn*", verily they take the path of the *Khawārij* and the *Muʿtazilah* in not considering the condition of *Qurashiyyah* (belonging to the tribe of Quraysh) in the *Imām*. Review for that *Sahīh Al-Bukhārī*: The Book of Judgments – Chapter: The Leaders are from Quraysh" and other than that from the books of the *Sunnah* and Jurisprudence (*Fiqh*) and the rulings of *Sultaniyyah* (*Sultānship*), as it is a known issue, which you should not encounter any difficulties in reviewing. And *Al-Hāfith*, Ibn Hajar narrated in *Al-Fath* from Al-Qādī Iyād, his statement: "The condition of the *Imām* being a *Qurashī* is the school of though (*Mathhab*) of the scholars (*ʿUlamā*) and they have included it in the matters of consensus (*Ijmā'*) and nothing is narrated from any of the predecessors (*Salaf*) in contradiction to that. And likewise, all of those who came after them in all of the townships.' He said, 'And there is no consideration for the saying of the *Khawārij* and those who complied with them from the *Muʿtazilah*." (Vol. 31/91)

- Then I noticed that the *Shaykh*, 'Abdullāh Abā Bitīn, who was from the scholars of the *Daʿwah* of Najd, making a refutation upon some of those who oppose and object to the labeling of the *Shaykh*, Muhammad bin ʿAbdulwahhāb and ʿAbdulʿazīz bin Saʿūd with the title of "*Al-Imām*" while neither of them were Qurashīs. He said, "And Muhammad bin ʿAbdulwahhāb, may Allāh be merciful to him, did not claim the leadership (*Imāmah*) of the *Ummah*. Rather, he was only a scholar who called for the guidance and fought upon it. And he was not labeled in his lifetime with '*Al-Imām*' nor was ʿAbdulʿazīz bin Muhammad bin Saʿud. Neither of them were labeled with '*Al-Imām*'. Rather, it only occurred from those who took authority after their death." [Look to *Ad-Durar As-*

Yes, by Allāh, we have seen them. He would leave and return selling his religion for less than the wing of a mosquito. He is called a believer and he studies the *Tawhīd* and maybe he even teaches it. Then he takes an oath to honor the constitution with its laws of disbelief and he bears witness to the virtue of the fabricated laws and he increases the ranks of the oppressors (*Thālimīn*) and must greet them with a cheerful face and a pleasant tongue, despite the fact that they pass over the verses of Allāh in the evening and the daytime, which forbid them from inclining towards the oppressors (*Thālimīn*) or obeying them and being pleased with some of their falsehood, as they read these verses, such as His, the Most High's, statement:

وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ

Saniyyah, Volume of *Jihād*, page 240] So look to this devout *Imām* and how he freed himself from that and objected to that, despite the fact that those mentioned were from the callers (*Du'āt*) of the guidance. And (consider) the stubbornness of the government *Shaykhs* in this time, who persist upon calling their *Tawāghīt* "*Al-Imām*", or "*Amīr Al-Mu'minīn*". So their tidings are → that they are upon the path of the *Khawārij*; the very same description, which they constantly accuse the students of knowledge with and the callers (*Du'āt*) of truth with, who oppose their *Tawāghīt*.

And they accused them out of transgression with what the accusers
Are more deserving of, to repel from himself the criminal deed.
He accuses the innocent with the crime that he committed as a lie.
And for that, they confuse the ignorant ones.

And all of this concerns the condition of the *Qurashiyyah* so how about adding to that, the absence of justice and knowledge and wisdom and other than that from the conditions of leadership (*Imāmah*)? And how about if the *Islām* and the faith (*Īmān*) are absent? How (then), how?

And incline not toward those who do wrong, lest the Fire should touch you… [121]

And His, the Mighty, the Majestic's statement:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللّهِ يُكَفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلاَ تَقْعُدُواْ مَعَهُمْ حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِّثْلُهُمْ

And it has already been revealed to you in the Book (this *Qur'ān*) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. [122]

- And the *Shaykh*, Sulaymān bin ʿAbdullāh, bin *Ash-Shaykh*, Muhammad bin ʿAbdulwahhāb, said concerning the meaning of His, the Blessed, the Most High's statement: **…certainly in that case you would be like them.** "The verse is upon its outward meaning, which is that if a man who hears the verses of Allāh being disbelieved in and being mocked, and yet he sits with the mocking disbelievers without any compulsion or any objection and without standing up from them, until they begin a different discussion, then he is a disbeliever (*Kāfir*) like them, even if he did not commit their action." [123]

And His, the Powerful, the Majestic's statement:

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[121] *Hūd*, 113.
[122] *An-Nisā'*, 140.
[123] *Ad-Durar As-Saniyyah,* Volume of *Jihād*, page 79.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ

And when you see those who engage in a false conversation about Our Verses (of the *Qur'ān*) by mocking at them, stay away from them till they turn to another topic. [124]

- Al-Hasan Al-Basrī said, "It is not allowed for him to sit with them whether they idly chat or do not idly chat, due to His, the Most High's, statement: **And if *Shaytān* causes you to forget, then after the remembrance sit not you in the company of those people who are the *Thālimūn*.** [125] And likewise, is His statement: **And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.** [126]

- And the *Shaykh*, Sulaymān bin ʿAbdullāh said, "So if this address was to the most noble of the creation (i.e. the Messenger of Allāh), may the blessings of Allāh and His peace be upon him, then how about for other than him? [127]

And they read His, the Most High's, statement describing the believers:

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[124] *Al-Anʿām*, 68.
[125] *Al-Anʿām*, 68.
[126] *Al-Isrā'*, 74.
[127] *Ad-Durar As-Saniyyah,* Volume of *Jihād*, page 47.

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allāh has forbidden). [128]

And His statement:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. [129]

Yet they claim that they are upon the methodology of the predecessors (*Salaf*), while the predecessors (*Salaf*) used to flee from the doors of the *Sultān*s and their positions, during the time of the lords of the *Sharīʿah* (i.e. those who ruled according to it) and the guidance, as opposed to the times of tyranny and darkness (i.e. nowadays). And by Allāh, the swords were neither put to their throats nor were they hung by their feet or were they forced upon that. Rather, they chose to do so while they were granted for that, huge amounts of money and the diplomatic immunities. So we seek refuge in Allāh from the personal desires and the removal of foresight. And we wish that they would at least openly say, "We have done this due to enthusiasm for this worldly-life (*Dunyā*)." But instead, they say, "The benefit of the *Daʿwah* and the support of the religion (*Dīn*)." So at whom do you laugh, O you poor people? Is it at us, the weak? If so, then neither we nor the likes of us hold any harm or benefit for you. Or is it upon "The Mighty" (*Al-Jabbār*) of the Heavens and the Earths (i.e. Allāh), the

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[128] *Al-Mu'minūn*, 3.
[129] *Al-Furqān*, 72.

One whom nothing can be hidden from Him, while He knows your secrets and your private conversations.

And we have heard them accuse those who oppose them or object to them regarding that, that they are shallow in ideology and have little experience and that they have neither wisdom in the *Daʽwah*, nor patience in the harvesting of the fruit nor the vision regarding the current realities and the universal practices. And (they claim) that they lack political knowledge and while being shortsighted. And they did not realize – those poor people – that they were not (merely) accusing, with that, a small group of individuals. Rather, they are accusing, with that, all of the Messengers and the *Millah* of Ibrāhīm, which necessitates openly showing the disavowal (*Barā'ah*) and the disbelief in them and their crooked paths, while making the enmity and hatred apparent towards their methodologies of disbelief, from its most important matters. And they did not realize that their words imply that Ibrāhīm and those who were with him had neither wisdom in the *Daʽwah* nor understanding of their current realities and that they were hasty and extremists, despite the fact that Allāh, the Powerful, the Majestic, approved of them and commanded us to take them as examples, as He said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

Indeed there has been an excellent example for you in Ibrāhīm and those with him… [130]

And He, Glory be to Him, said:

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[130] *Al-Mumtahinah*, 4.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لله وَهُوَ مُحْسِنٌ واتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللّهُ إِبْرَاهِيمَ خَلِيلاً

And who can be better in religion than one who submits his face (himself) to Allāh and he is a *Muhsin* (a good-doer). And follows the religion of Ibrāhīm Hanifa (to worship none but Allāh Alone). And Allāh did take Ibrāhīm as a *Khalīl* (an intimate friend). [131]

And He, Glory be to Him, removed Ibrāhīm far from foolishness as He described him with guidance, when He said:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِه عَالِمِينَ

And indeed We bestowed aforetime on Ibrāhīm his (portion of) guidance, and We were Well-Acquainted with him. [132]

Then He mentioned his *Daʽwah*, furthermore, He, Glory be to Him, clarified – as we mentioned earlier – that the *Millah* of Ibrāhīm; no one turns away from it except the foolish one. [133] And how could the foolish one have wisdom in *Daʽwah* and clear sightedness and a correct methodology and a claim of (being upon) a straight path?

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[131] *An-Nisā’*, 125.
[132] *Al-Anbiyā’*, 51.
[133] **Trans. Note:** *Al-Anbiyā’*, 52 – 70 & *Āl-ʽImrān*, 67.

Chapter:
[The Difficulty in Adhering to the *Millah* of Ibrāhīm and a Warning Against Following the Crooked Paths]

And know, may Allāh keep you and us firm upon His straight path, that this disavowal (*Barā'ah*) and enmity (*ʿAdāwah*), which the *Millah* of Ibrāhīm necessitates its openly declaring and its showing to the people of disbelief (*Kufr*) and their deities, makes one responsible for much, (again) much.

So the assumer should not assume that this path is laid out with fragrant flowers or that it is surrounded with tranquility and gentleness. Rather, it is, by Allāh, surrounded with hateful things and trials. But its seal (i.e. destination) is a musk-scented soul and (the fragrance of) sweet basil with a Lord who is not displeased. And we do not wish for the trials for ourselves, nor for the Muslims, but the trials are from the *Sunnah* of Allāh, the Powerful, the Majestic, along this path, by which He differentiates between the vile and the good, as it is the path, which the people of desires and the authority (*Sultān*) can not be pleased with due to its direct clash against their current positions. And it is a clear disavowal (*Barā'ah*) towards their deities and their manifestations of *Shirk*. But other than this path, you will mostly find its people living luxuriously and inclining towards this worldly-life (*Dunyā*). And you will not see traces of these trials upon them because a person is only tested according to the level of his

religion. So the most severely tested people are the Prophets, then nearest (in level) and then the nearest (in level). [134] And the followers of the *Millah* of Ibrāhīm are the most severely tested people because they follow the methodology of the Prophets in the *Da'wah* unto Allāh. As Waraqah bin Nawfal [135] said to the Prophet صلى الله عليه و سلم, "No man has ever come with the likes of what you came with except that he was taken as an enemy." [136] So if you see, in our time, those who claim to call to the likes what the Prophet صلى الله عليه و سلم used to call to and upon the likes of his path, and he claims to be upon his methodology, yet he is not taken as an enemy by the people of falsehood and the authority (*Sultān*), and instead he is calm and relaxed between their backs (i.e. amongst them), then examine his condition. He is either astray from the path; he has not come with the likes of what the Prophet صلى الله عليه و سلم came with and he took crooked paths, or he is a liar in his claim and he clothes himself in what he is not fit to clothe himself with. This could either be due to

[134] **Trans. Note:** Referring to the *Hadīth* narrated by At-Tirmithī, in which the Messenger of Allāh صلى الله عليه و سلم was asked which of the people are the most severely tested. He said, "The Prophets, then nearest (in level) and then the nearest (in level). The man will be tested according to his religion. So if there is firmness in his religion, his tests will be harsher. And if there is weakness → in his religion, his tests will be in accordance to the amount (i.e. strength) of his religion. So the tests will not leave the slave until it leaves him walking on → the Earth without any mistakes (i.e. sins) upon him." *Shaykh* Al-Albānī, may Allāh be merciful to him, classified it *Hasan Sahīh* in *Sahīh Sunan At-Tirmithī*, #1,956 and *Sahīh* with a different phrasing in *Sahīh At-Targhīb*, #3,402 as well as *Sahīh Al-Jāmi'*, #992 and #993. And in *Silsilat Al-Ahadīth As-Sahīhah*, he said, "Its chain is good." #143.

[135] **Trans. Note:** Waraqah bin Nawfal was the cousin of Khadījah bint Khuwaylid, the first wife of the Messenger of Allāh.

[136] Narrated by Al-Bukhārī.

followed desires and from seeking the pleasure of every opinionated person's whims, or due to the worldly-life (*Dunyā*), which he hopes to attain (a position in), such as being a spy or an eye (i.e. watcher) for the people of the authority (*Sultān*) against the people of the religion. And that which Waraqah said to the Prophet صلى الله عليه و سلم, was approved of in the personalities of the companions (*Sahābah*), when they gave their pledge of allegiance (*Bay'ah*) to the Prophet صلى الله عليه و سلم as Asʿad bin Zarārah said when he rose up and reminded them saying, "Be cautious, O people of Yathrib (i.e. Madīnah). Verily, his expulsion this day is a separation from all the Arabs or (it will mean) the killing of the best of you and that the swords shall strike you. So either you are a people who will be patient upon that; (and if so) take him and your reward will be with Allāh. Or else you are a people who fear for yourselves, in which case you should leave him. So be clear about that as it will be more excusable for you with Allāh!" [137]

So contemplate this well because we are in great need of that, nowadays wherein everyone who leaps ahead and crawls, has covered himself in the garments of the *Da'wah* and as callers (*Du'āt*). So look upon yourselves and measure it (i.e. your ability to bear this burden) and present this path to it (i.e. the self) and hold it accountable for its defects therein. So you will either be from a people who are patient upon that; and therefore you must take it with its right and ask Allāh to keep you firm upon what results from trials. Or alternatively, you cannot see this ability within yourself to stand up and openly show this *Millah*. So (in that case) leave yourself from matters of the general masses or isolate yourself in a valley from the valleys with a

[137] Narrated by *Al-Imām* Ahmad and Al-Bayhaqī.

provision (*Ghanīmah*) of yours. Because it is, by Allāh, just like Asʿad bin Zarārah said, which is that it is more excusable for you, with Allāh. Yes, that is more excusable for you with Allāh than you laughing at yourselves and at the people, while you do not have the strength to stand up upon the *Millah* of Ibrāhīm. Otherwise, you will go out in the *Daʿwah* upon crooked paths and you take other than the guidance of the Prophet صلى الله عليه و سلم as guidance, such as beatifying and cozying-up to the *Tawāghīt*, while hiding and concealing your enmity towards them and to their falsehood. So by Allāh, then (again) by Allāh, verily the one who isolates himself in a valley from the valleys with a provision (*Ghanīmah*) of his, is superior and he is upon a more guided path than yourself in that case. And the truth was told by he who said:

Silence is better than the words of a flatterer cozying up to those	*Whose insides are filthy, but have pleasant words.*
He knew the reality but he inclined towards that which	*Pleases and impresses every arrogant transgressor.*
O people, do not be surprised by those who enrich (beautify)	*With the words, in these days of ours*
While they ascended the pulpits and wrote in the blackened newspapers	*And they proceeded to all the other social gatherings.*
By Allāh, they did not declare the reality and the guidance.	*Certainly not, nor did they expose the destructions.*
How could the reality be pointed out with a wish	*To be connected to the people of oppression and desires.*
Or a seeker of power in an era of	*Prestige for he who is famous to be someone of desires.*

So my advice, O people, is that you not desire
In our time, with the abundance of desires.
Live for the religion of Allāh, not for a civilization
That is surrounded by confusion and doubts.

And we have seen many of them mocking the ones who have noticed their crooked paths and their astray ness and who subsequently turned away from them and their calls, which are upon other than the Prophetic methodology. We have seen them mocking them due to their isolation while they accuse them of sitting back and inclining towards this worldly-life (*Dunyā*) and with their defects related in the *Daʿwah* to Allāh. Then if this is the case, then what defects in *Daʿwah* do those (other) people have? Is it (i.e. the defects) in *Daʿwah* with which you seek refuge in the army and the police and the national councils and the parliaments of *Shirk* and other than that, from the employment, which increases the numbers of the oppressors (*Thālimīn*)? Or is it that one whereby you enter the gatherings of indecency (*Fāhishah*) in the co-ed universities and the colleges and the corrupted schools and other than them, by using the argument of the benefits of the *Daʿwah*, wherein you do not even show your true religion when you call therein, by means of other than the guidance of the Prophet صلى الله عليه و سلم? Or could it be that they (i.e. those who you blame for forsaking your *Daʿwah* once they discovered your crookedness) are guilty of the same defects, in the true *Daʿwah*, which both groups were deficient in; that being the *Millah* of Ibrāhīm? Or do you use as evidence, the statement of the Prophet صلى الله عليه و سلم, "The believer who mixes with the people while being patient upon their harm is superior to the believer who does not mix with the people and

is not patient upon their harm?" [138] Then our response to this is that this *Hadīth* is in the East and you are from it in the West, because this mixing must be upon the guidance of the Prophet صلى الله عليه و سلم and not following your opinions and your desires and your innovated methods of *Da'wah*. So if it were like that, in other words, upon his صلى الله عليه و سلم guidance, the harm and the reward would both be attained. Otherwise, then what rewards do those who call with, other than the guidance of the Prophet صلى الله عليه و سلم, wait for? [139] And whoever says this, has thrown away a great condition, from the conditions, for the acceptance of deeds, which is "The Following." [140]

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[138] Narrated by *Imām* Ahmad and At-Tirmithī and others [**Trans. Note:** *Shaykh* Al-Albānī, may Allāh be merciful to him, classified it as *Sahīh* in *Sahīh Al-Jāmi'*, #6,651 as well as with slight differences in narration in *Sahīh Al-Adab*, #300 and *Sahīh Sunan Ibn Mājah* ", #3,257. And in *Silsilat Al-Ahadīth As-Sahīhah*, he said, "Its chain is upon the condition of the two *Shaykh*s (i.e. Al-Bukhārī and Muslim) #939.]

[139] **Trans. Note:** Another logical point that shows the incompatibility of the description of this *Hadīth* with those who incline towards the oppressors (*Thālimīn*), is the description of harm. It might be easy to mix with the people, but if no harm results form this, due to the ease of compromise from the → caller (*Dā'ī*) with the desires of those whom he claims to call, then how could he attribute himself to the description of the aforementioned *Hadīth*?

[140] **Trans. Note:** The agreed upon conditions for any deed to be accepted is that it firstly must be dedicated solely for the pleasure of Allāh, alone. And the second condition is that the deed must be in accordance to the *Sunnah* of → His Messenger صلى الله عليه و سلم; hence "The Following". In his interpretation (*Tafsīr*) of the verse: **So whoever hopes for the mīting with his Lord, let him work righteousness and associate none as a partner with his Lord…** [*Al-Kahf*, 110] *Al-Hāfith*, Ibn Kathīr said, "This is what is meant by seeking the pleasure of Allāh alone with no associate or partner. These are the two basic features of acceptable deed: their intent is for the

And what harm is to be faced by those who do not openly show their enmity towards the people of transgression (*Fisq*) and the wickedness and the disobedience, while he does not even openly declare his disavowal (*Barā'ah*) from their manifestations of *Shirk* and their crooked paths? Furthermore, he even sits amongst them approving of their falsehood, while smiling in their faces while their faces (i.e. those who sit with them) do not so much as change color (i.e. frown) or even becoming angry for Allāh's sake for even the blink of any eye, while they violate the sanctities of Allāh, with the argument of the leniency and the wisdom (in the *Da'wah*) and the good admonition and to avoid causing the people to flee from the religion. And they use 'the benefit of the *Da'wah*', while destroying the religion knot-by-knot (i.e. piece-by-piece) with the axes of their innovated leniency and wisdom.

And the *Shaykh*, ʿAbdullatīf bin ʿAbdurrahmān, said in one of his essays, while speaking about openly making the religion known while commanding the good and forbidding the evil, "And leaving that due to cozying-up and good treatment and the likes of this, which some of the ignorant do, is a greater harm and more sinful than to leave it (i.e. commanding the good and forbidding the evil) out of ignorance. This is because this group (i.e. those who cozy-up) saw that achieving the livelihood could not occur without that. So they opposed the Messengers and those who came after them and they left out from their path and their methodology (*Manhaj*), because they perceived that the wise thing to do would be to please the people according to

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sake of Allāh alone, and they are done in accordance with the *Sunnah* of the Messenger of Allāh صلى الله عليه و سلم." [*Tafsīr Ibn Kathīr*, Vol. 3/147; publication of Dār Al-Fayhā', Damascus and Dār As-Salām, Riyādh, 2nd Edition, 1418 H.]

their various statuses. And so they treated them peacefully and they sought to attain their love and benevolence. And this, despite the fact that there is no (valid) path to it, is a prioritization of the portion of the self and the (personal) pleasantries. And it is making peace with the people and abandoning the enmity for Allāh's sake, and enduring the harm for its (i.e. the *Daw'ah*s) sake. And this, in reality, is the destruction in the Hereafter. So he has not tasted the taste of faith (*Īmān*); he who has not formed allegiance to Allāh and to enmity for His sake. And the intelligence – all of the intelligence – is what leads to the pleasure of Allāh and His Messenger. And this can only occur with the spiting of the enemies of Allāh and prioritizing His pleasure, while becoming furious when His sanctities are violated. And the anger comes from the liveliness of the heart and its protective instincts (*Ghīrah*) and its glorification (of Allāh). But if there is no life or protective instincts (*Ghīrah*) or glorification (of Allāh) or anger and disgust (for Allāh's sake), and if it does not differentiate between the vile and the good, then what goodness would remain in the heart of such a person?" [141]

And you see some of them laughing at their followers of young men while they wage war against their isolating themselves in absolute terms, and rejecting the affirmed texts concerning that, [142] while

[141] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 35.
[142] **Trans. Note:** Such as what was narrated by Al-Bukhārī from Abu Sa'īd Al-Khudrī, may Allāh be pleased with him that the Messenger of Allāh صلى الله عليه و سلم said, "Soon there will come a time when the best wealth a Muslim → will have will be sheep which he will take to the mountaintops and places where rain falls, flīing for the sake of his religious commitment from tribulation." And Muslim also narrated from him (i.e. Abu Sa'īd) that a man came to the Prophet صلى الله عليه و سلم and

reciting the poetry of Ibn Al-Mubārak, may Allāh, the Most High, be merciful to him, when he sent to Al-Fudayl, saying:

O worshipper of the Two Sacred Mosques, if you saw us	*Then you would know that you are but playing in worship.*
Whosoever stains his neck with tears	*Then our collars are smeared with our blood.*

And if the worshipper of the Two Sacred Mosques (*Al-Haramayn*) had seen them (i.e. those who use this poetry today) and saw their crooked *Daʽwah*s, then perhaps he would reply, "*Al-Hamdulilāh*, to the One who excused me from that which He has tried you with and He made me virtuous in merit, over many of those Whom He created." And I say: What a great difference between these *Daʽwah*s of yours and your paths, and between the *Jihād* of Ibn Al-Mubārak and those righteous ones who participated in the warfare. Furthermore, perhaps if Ibn Al-Mubārak saw these *Daʽwah*s of theirs, then he would have sent to Al-Fudayl saying:

O worshipper of the Two Sacred	*You would be grateful due to*

said, "Which of the people is best?" He said, "A man who strives in *Jihād* for the sake of Allāh with his wealth and his self." He asked, "Then who?" He said, "A believer in a mountain pass who worships Allāh and leaves the people alone." In their explanation of these *Hadīth*s, An-Nawawī said, "This does not mean the mountain pass itself, rather what is referred to is being alone and isolating oneself. A mountain pass is mentioned as a metaphor because it is usually devoid of people." [*Sharh Sahīh Muslim*, Vol.13/34] and *Al-Hāfith*, Ibn Hajar said, "This report indicates that isolation is preferable in the case of one who fears for his religious commitment." [*Fath Al-Bārī*, Vol. 13/42].

Mosques, if you saw them
your being away in worship.

Whosoever does not call with the guidance of his Prophet
Then he is the ignorant one who plays with his religion.

Chapter:
[The Responsibilities in Adhering to the *Millah* of Ibrāhīm]

Yes, verily the *Millah* of Ibrāhīm holds one accountable for much. But in that, is tied the victory of Allāh and the huge success. And with it, the people are differentiated into groups; the group of faith (*Īmān*) and the group of disbelief (*Kufr*) and transgressions (*Fusūq*) and disobedience (*ʽUsyān*). And with it, the allies of The Most Merciful (*Ar-Rahmān*) become distinguished from the allies of the Satan (*Ash-Shaytān*). Such was the *Daʽwah* of the Prophets and the Messengers. They did not have these sick conditions, which we live with today from everything being all mixed up between the righteous with the unrighteous or the cozying-up to or sitting of the bearded people along with the people of transgression (*Fisq*) and wickedness (*Fujūr*) and their honoring them and holding them above or ahead of the people of righteousness (*Birr*) and piety (*Taqwa*), despite the fact that those people openly show hatred and enmity towards the religion by several different means. Rather, their *Daʽwah*s were clear disavowal (*Barā'ah*) from their people who turned away from the legislation of Allāh with open enmity towards their false deities, not compromising nor cozying-up nor making things nice in the conveyance of the legislation of Allāh.

- So listen to Nūh, with the innermost depths of your ear, wherein he addressed his people, (while he was) alone, not fearing their authority, nor their transgression as he said:

يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي وَتَذْكِيرِي بِآيَاتِ اللّهِ فَعَلَى اللّهِ تَوَكَّلْتُ فَأَجْمِعُواْ أَمْرَكُمْ وَشُرَكَاءكُمْ ثُمَّ لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُواْ إِلَيَّ وَلاَ تُنظِرُونِ

"O my people, if my stay (with you), and my reminding (you) of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite." [143]

And would a man who cozied-up to his people say the likes of this? It is just like Sayyid Qutb, may Allāh be merciful to him said, "This was a clear motivating challenge, which the speaker would not utter, except while he had his hands full of strength and while having complete faith in his preparedness, to the point where he could battle his enemy on his own, such that he might dare them with these challenging words to attack him. So what was behind Nūh from strength and preparedness? He had Allāh with him and Allāh is sufficient as a guide and a supporter. And Allāh, the Most High, had ordered his Prophet, Muhammad صلى الله عليه و سلم to recite this to his people, as He said: **And recite to them the news of Nūh. When he said to his people:** [144]

- And look to Hūd صلى الله عليه و سلم as he confronted his people who were from the most severe people in terms of their strength and the fiercest of them in attacking. He confronted them while alone,

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[143] *Yūnus*, 71.
[144] *Yūnus*, 71.

yet with the firmness of the mountains, or even more sternly. Listen to him, while he openly declares his disavowal (*Barā'ah*) clearly and plainly from their manifestations of *Shirk* and making them hear his eternal words:

قَالَ إِنِّي أُشْهِدُ اللّهِ وَاشْهَدُواْ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ مِن دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite." [145]

He said this to them, while he was but one man, "Plot against me with your numbers (of men) and your army and your deities of falsehood."

إِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ

"Verily, my Lord is on the Straight Path (the truth)." [146]

And to those who parrot many of the words of Sayyid, may Allāh, the Most High, be merciful to him, while at the same time, they are enthusiastic – or worse yet, they even race one another to beg the *Tawāghīt* who turn away from the legislation of Allāh – so that they would rule with the legislation in a few of the matters, or so that they might issue them the permission to make *Daʿwah* unto Allāh or so that they might attain a seat in the councils of *Shirk* and transgressions (*Fusūq*) and disobedience (*ʿUsyān*). To them, we mention the words of Sayyid, concerning these verses as he said, "Verily, it is an uprising

[145] *Hūd*, 55.
[146] *Hūd*, 56.

of disavowal (*Barā'ah*) towards the people, while he was from them and was their brother. And it was an uprising for fear of remaining amongst them while they had taken other than the path of Allāh as a path. And it was an uprising of separation between the two groups, which shall never join, while making Allāh, his Lord, to be a witness of his disavowal (*Barā'ah*) towards his astray people and his withdrawal from them along with his separation from them. And he made them to be witnesses upon his disavowal (*Barā'ah*) towards them, right to their faces so that they would not have any doubt concerning his fleeing (from them) and his fear of remaining with them!"

"And verily, someone might be astonished by a man who confronts those people who trust in their false gods with this trust. So he makes their beliefs (appear) vulgar and he chastises them upon that and then he stirs their hostility by opposing them. He did not seek any delay as to prepare, as they had prepared. And he did not leave them to linger as to soothe their fury. Verily, the people of the *Da'wah* unto Allāh, in every region and era, are in need of standing for a lengthy period in front of this brilliant 'stance'. One man; no one believed with him, except a small amount, facing the most violent of the Earth's people and the richest of the people of the Earth and the most advanced people of the Earth, materially at that time, as they were the aggressive tyrants (*Jabbārūn*), who use to attack without mercy, along with those whom (Allāh's) favors had made them arrogant, along with those who had established the production mills, while hoping for eternally extended lives. Verily, it was the faith (*Īmān*) and the trust and the assurance; the faith (*Īmān*) in Allāh and the trust in His promise and the assurance in His victory: **"I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature**

but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).” [147] And those mistaken, stubborn people of his; verily they were but creatures whose Lord held grasp of their forelocks and it is He who controls them by His Might and his Power. So why should he (i.e. Hūd) fear these creatures and how should he receive them, while they were powerless, having no control, except by the permission of his Lord? And why should he remain amongst them while their (i.e. the believer’s) path was different than their (the disbeliever’s) path?” [148]

Likewise, were the conditions of the Messengers, may the Blessings of Allāh and His Peace be upon them, with their stubborn people. And likewise was their *Daʹwah*; a constant struggle against falsehood and clarity in the *Daʹwah* and openly declaring the enmity and the disavowal while their *Daʹwah*s did not know any cozying-up to, nor being pleased with, any of the falsehood or meeting it in the middle of the path (i.e. compromising).

So the enmity of the people of truth towards the falsehood and its people and their separating themselves from them is a very old matter, which Allāh has made obligatory (*Wājib*) since the time He sent Adam صلى الله عليه و سلم down to Earth. And Allāh willed it within the predetermined course of His legislation so that His allies would be differentiated from His enemies and His party from (the object of) His war and the vile from the good and so that He would take martyrs (*Shahadā*) from the believers, just as He, the Majestic, Most High, said:

[147] *Hūd*, 56.
[148] Summarized from *Ath-Thilāl*.

قَالَ اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

"Get down, one of you an enemy to the other…" [149]

And upon this, the entire caravan of Messengers passed and this was their religion as you have come to know. He, the Most High, said:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِيٍّ عَدُوًّا شَيَاطِينَ الإِنسِ وَالْجِنِّ

And so We have appointed for every Prophet enemies - Shayātin (devils) among mankind and Jinns… [150]

And He, Glory be to Him, said:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ

Thus have We made for every Prophet an enemy among the *Mujrimūn* (disbelievers, polytheists, criminals, etc.). [151]

So from them are those whom Allāh informed us concerning their stories about them with their enemies and from them were those whom He did not inform us concerning their stories. And this is supported by the *Hadīth* of Abī Hurayrah, which is agreed upon, that the Prophet صلى الله عليه و سلم said, "The Prophets are all the children of *ʿAlāt*." And that refers to the second wife in a plural marriage, which is taken from the **علل** (*ʿAlal*), which is the second sip taken after the

[149] *Al-Aʿrāf*, 24.
[150] *Al-Anʿām*, 112.
[151] *Al-Furqān*, 31.

first. Or it is like if the husband has taken a second sip (*ʿAl*) from her after he was satisfied by the other. And the children of *ʿAlāt* are the children of co-wives from one man, which supports the fact that the Prophets; the foundation of their religion and their *Daʿwah* and their path is one, while that which extends from it may differ. [152]

And likewise was the Seal of the Prophets and the Messengers, may the Blessings of Allāh and His Peace be upon him. And he is the one who has been described as "…a divider between the people." [153] And in a narration, "…he has divided between the people." So he responded to the command of Allāh, the Most High, in following the *Millah* of Ibrāhīm, عليه الصلاة والسلام, as he neither remained silent upon the *Shirk* and its people nor did he cozy-up to them nor did he make things nice for them or other than that. Rather, in Makkah, despite the small quantity of his followers and their weakness, he would openly declare his disavowal (*Barā'ah*) towards the disbelievers and their false deities. And he would declare them to be vulgar and he would say, while having disavowal towards the *Shirk* and while clearly declaring the disbelief of its people along with their disavowal from his religion and the disavowal of his religion towards them:

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Say: "O *Al-Kāfirūn*, I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship

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[152] **Trans. Note:** See the explanation of An-Nawawī in the Introduction
[153] Narrated in Al-Bukhārī.

that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.” [154]

And he would openly declare to them that he is firm upon his path, while being disavowed from those who oppose it, and that he is from the believers who are enemies to both themselves and their religion:

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلاَ أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللّهِ وَلَـكِنْ أَعْبُدُ اللّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

Say: “O you mankind! If you are in doubt as to my religion (Islām), then (know that) I will never worship those whom you worship, besides Allāh. But I worship Allāh Who causes you to die, I am commanded to be one of the believers.” [155]

And He, the Most High, addressed him saying:

وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَاْ بَرِيءٌ مِّمَّا تَعْمَلُونَ

And if they belie you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!” [156]

And He, Glory be to Him, taught the believers to say:

اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

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[154] *Al-Kāfirūn*, 1-6.
[155] *Yūnus*, 104.
[156] **Trans. Note:** *Yūnus*, 41.

…Allāh is our Lord and your Lord. For us our deeds and for you your deeds. [157]

It has come in the authentic *Hadīth* that the Messenger of Allāh صلى الله عليه و سلم said to one of his companions "Read: **Say: 'O *Al-Kāfirūn*…** (*Al-Kāfirūn*, 1-6) then go to sleep upon its seal (i.e. at its end) because it is a disavowal (*Barā'ah*) from the *Shirk*." [158]

And it has come in *Risālat Asbāb Najāt As-Su'ūl Min As-Sayf Al-Maslūl* that which summarizes as follows: "Verily, the word of sincerity (*Ikhlās*), '*Lā ilāha ilAllāh* ', was restricted with mighty restrictions. So the *Imām* of those who were *Hanīf* [i.e. free from *Shirk* (this refers to Ibrāhīm)] was not sufficed by its uttering alone nor was the love and the allegiance fulfilled for him – while he was the *Imām* of those who loved – until it was (accompanied) with enmity. Just as He, the Most High, informed us about him: **He said: 'Do you observe that which you have been worshipping; you and your ancient fathers? Verily! They are enemies to me, save the Lord of the *'Alamīn* (mankind, Jinns and all that exists).'** [159] And this is the meaning of the saying '*Lā ilāha ilAllāh*', just as He, the Most High said: **And (remember) when Ibrāhīm said to his father and his people: 'Verily, I am innocent of what you worship, except Him**

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[157] *Ash-Shūrah*, 15.

[158] Narrated by Abu Dāwūd and others [**Trans. Note:** *Shaykh* Al-Albānī, may Allāh be merciful to him, classified it *Sahīh* in *Sahīh Sunan Abī Dāwūd*, #4,027; *Sahīh Sunnan At-Tirmithī*, #2,709, with a longer phrasing; and *Sahīh Al-Jāmi'*, #1,161. And he classified an alternate narration of the same *Hadīth* as *Hasan* also in *Sahīh Al-Jāmi'*, #292 and as "Strong" in *Mishkāt Al-Masābīh*, #2,102].

[159] *Ash-Shu'arah*, 77.

Who did create me, and verily, He will guide me.' And he made it a Word lasting among his offspring, that they may turn back (i.e. to repent to Allāh). [160] Therefore, the *Imām* of those who are *Hanīf* (i.e. Ibrāhīm) passed it on to his followers and the Prophets inherited it amongst each other. Then when our Prophet, Muhammad صلى الله عليه و سلم was sent, Allāh ordered him to declare it just as our father, Ibrāhīm, declared it. So Allāh, the Powerful, the Mighty, revealed it in an entire chapter (*Sūrah*), which is *Sūrat Al-Kāfirūn*." [161]

And the Prophet صلى الله عليه و سلم made it known and openly declared it and he did not hide it. And he, along with his companions (*Sahābah*), endured what was put upon them from harm due to that. And how could it be for him to cozy-up to them (i.e. he would never do such a thing)? Rather, he only used to affirm those believers and remind them of the promise of Allāh, the Most High, and His Paradise, and with the stances of the people of firmness, from those who came before them, such as His saying, "Patience, family of Yāsir, because your promise is the Paradise (*Al-Jannah*)." [162]

And his statement to Khabbāb, "A man, from those who came before you, used to have a hole dug for him in the ground and he would be placed in it and a saw would be brought and placed upon his head and he would be cut in two, yet that would not deter him from his religion (*Dīn*). By Allāh, this matter will be completed to the point where a

[160] *Az-Zukhraf*, 28.
[161] From *Majmū'at At-Tawhīd*.
[162] Narrated by Al-Hākim and others [**Trans. Note:** Referring to the story of 'Ammār bin Yāsir, whose family was tortured and harmed repeatedly. Some of the details of these incidents are listed ahead.]

rider will travel from Sanʿā' to Hadramawt without fearing anything except Allāh and the wolf upon his sheep. However, you are too hasty." [163]

And he would say this to his companions, while at the same time; he would say to Quraysh, that which Allāh commanded him:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ

Say: "I am only a human being like you. It is inspired in me that your *Ilāh* is One *Ilāh* (Allāh), therefore take the Straight Path to Him with obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikūn*." [164]

And these verses were from the Makkah-period. And He said:

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[163] Narrated by Al-Bukhārī and others. And likewise, he, may the blessings of Allāh and His peace be upon him, used to reassure his companions and always remind them with the stories of the people of firmness, to the point where if one of them were tested with a severe trial for Allāh's sake, which he could not bear and he fell into what 'Ammār fell into (to be explained later), then he would inform him regarding Allāh's pardon of that along His making a concession due to necessity (*Rukhsah*) in that. This is unlike the condition of many of the callers (*Duʿāt*) in our time, who constantly repeat the *Hadīths* of the concessions (*Rukhsahs*) and the compulsion or the necessities throughout their entire lives, and in all of their days and their various locales, for every falsehood, while increasing the numbers of the governments of *Kufr* and *Shirk*, without any real compulsion or necessity whatsoever. So when will they openly show their religion?

[164] *Fusilat*, 6.

قُلِ ادْعُواْ شُرَكَاءكُمْ ثُمَّ كِيدُونِ فَلاَ تُنظِرُونِ إِنَّ وَلِيِّـيَ اللّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لاَ يَسْتَطِيعُونَ نَصْرَكُمْ وَلآ أَنفُسَهُمْ يَنْصُرُونَ

Say: "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite! Verily, my *Walī* (Protector, Supporter) is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous. And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves." [165]

And these verses were also from the Makkah-period.

And due to the fact that his *Daʿwah* was this way, then the oppressors were not pleased with him, for even a single day. Nor did they become accustomed to him nor were their eyes cooled (i.e. relaxed) with his *Daʿwah*. Rather, their uprising took place and their revolt occurred. And how often did they attempt to negotiate with him yet he stood up proud, seeing their falsehood and their gatherings, in which they plotted against him. So he rose up due to his enthusiasm for their (complete) guidance as opposed to meeting them halfway (i.e. compromising) with their falsehood, or fearing a small amount of that which they desired or loved of their falsehood. Rather, he used to say to them, after that and forever, whatever his Lord commanded him to say:

قُل لِّلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ

Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." [166]

[165] *Al-Aʿrāf*, 195-197.
[166] *Āl-ʿImrān*, 12.

And the *Shaykh*, ʿAbdurrahmān bin Hasan said, after mentioning some of the stances of the companions of the Prophet صلى الله عليه و سلم in making known (their religion) and standing firm, "So this was the condition of the companions (*Sahābah*) of the Messenger of Allāh صلى الله عليه و سلم and that which they faced from the *Mushrikīn* from severe harm. So where is this from the condition of those who have fallen into tribulation (*Fitnah*), who rush to the falsehood while going forwards and backwards, and cozying-up to, and inclining towards, and praising it? So they most closely resemble what Allāh, the Most High, said: **And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (tribulations, trials) they would surely have committed it and would have hesitated thereupon but little.** [167] We ask Allāh to kīp us firm upon the *Islām* and we seek refuge from the tribulations, which lead astray, from what is apparent and what is hidden. And it is well known that those who entered into *Islām* and believed in the Prophet صلى الله عليه و سلم concerning that which he came with; if they did not have disavowal (*Barā'ah*) towards the *Shirk* and its people and hated the *Mushrikīn* due to their religion and their disgust with their gods, then they (i.e. Quraysh) would not have openly attacked them with these various types of harm." [168]

- The *Shaykh*, Hamad bin 'Atīq, said in his discussion regarding the chapter (*Sūrah*) of "The Disavowal from the *Shirk*" (i.e. *Al-Kāfirūn*), "So Allāh commanded His Messenger صلى الله عليه و سلم to say to the disbelievers (paraphrasing), 'Your religion, which you

[167] *Al-Ahzāb*, 14.
[168] *Ad-Durar As-Saniyyah,* Volume of *Jihād*, page 124.

> are upon; I have disavowal (*Barā'ah*) from it. And my religion, which I am upon; you have disavowal (*Barā'ah*) from it.' And the intent was to clearly declare to them that they were upon disbelief (*Kufr*) and that he had disavowal from them and from their religion. So it is upon those who follow the Prophet صلى الله عليه و سلم to say that and he must not openly show his religion without that. And for this (reason), when the companions (*Sahābah*) became aware of that and the polytheists (*Mushrikīn*) harmed them, he ordered them to perform the emigration (*Al-Hijrah*) to Abyssinia (*Al-Habashah*). And if he were able to find for them any concession [(*Rukhsah*) i.e. reduction in the strictness of this order], such as remaining silent upon the polytheists (*Mushrikīn*), then he would not have ordered them with the emigration to that foreign land." **[169]**

Here is a doubt (*Shubhah*), which is often repeated by those who do not understand the *Millah* of Ibrāhīm عليه الصلاة والسلام, nor do they grasp what it includes; such as the saying of many of the ignorant people, that the *Millah* of Ibrāhīm is abrogated for us (i.e. our nation). And they use the idols, which in their view, he did not break, as evidence for that (i.e. claimed abrogation), during his lengthy stay in Makkah, during the time of weakness. And this has reached the point where I heard one of them – and he is from the well-known *Shaykh*s (*Mashāyikh*), whose books have filled the bookstores – in a recorded lesson of his, arrogantly stating and claimed what summarizes as, "Verily, the Messenger of Allāh صلى الله عليه و سلم was the first one to turn away from the *Millah* of Ibrāhīm, which you hope for, because he

[169] From *Sabīl An-Najāt Wal-Fakāk*, page 67.

sat in Makkah for thirtīn years amongst those idols while not destroying them…" So we say to him and the likes of him, "Verily, that which prevented you from understanding the *Millah* of Ibrāhīm and knowing it, is the deflation of your understanding and the restrictive nature of the horizons of your intellect, by your restricting it (i.e. the *Millah*) to only breaking the idols and your assumption that the *Millah* of Ibrāhīm, which we refer to, is derived from, and would only be in the form of his (i.e. the Prophet's) صلى الله عليه و سلم action in attacking his people's idols by striking them with his (actual) right (hand), causing them to crumble into pieces; all but the largest one, in hopes that they would return (and blame that large idol). And when it was not affirmed, with you, that the Messenger of Allāh صلى الله عليه و سلم did that with the idols of his people, this *Millah*, in your restricted apply to us in any of its forms. And from there, your claim necessitates (the same abrogation) from all of what came from the aforementioned verses, such as the encouragement upon following the *Millah* of Ibrāhīm and the warning against turning away from it and the explanation of the *Daʿwah* of Ibrāhīm صلى الله عليه و سلم and those who believed with him and their stance against their people and the stances of the Prophets and others with their peoples. (Therefore) all of this would be meaningless and redundant and of no use, nor would there be any benefit in it and (accordingly) there would be no benefit from it being in the Book of Allāh. Glory be to You, our Lord. This is a great lie! And may Allāh be merciful to Ibn Al-Qayyim, as he said:

Whoever has this amount as the limit of his knowledge — *Then he should shield himself with silence and concealment.*

And may Allāh, the Most High be far removed from being (described) without purpose and from there being in His, the Majestic and Most High's, Book, something which holds no benefit in its mentioning. And the likes of these errors are not from the doubts (*Shubuhāt*), which deserve a lengthy refutation or explanation and they are nothing but contradictions in the minds of the people, which stood between their understandings of this great *Millah*, with its explanations. Especially while you have learned that it is the (very) foundation of *Islām* and the meaning of '*Lā ilāha ilAllāh*' and that therein, is what this phrase encompasses from the negation and the affirmation. And they are the disavowal (*Barā'ah*) from the *Shirk* and its people, while openly showing enmity towards them with the sincerity in the worship of Allāh alone, and the allegiance to His supporters (*Awliyā'*). And you have learned that this is the basis of the religion. Therefore it is decisive legislation and even if every scholar (*'Ālim*) or ignorant one (*Jāhil*) from all the places of the world were to unite, then they could not refute it at all with any argument. And we have clarified for you that Allāh, the Most High, mentioned for us, the condition of Ibrāhīm صلى الله عليه و سلم and those who were with him from the believers of his people and how they had disavowal from them while openly showing enmity and hatred towards them and that He, Glory be to Him, said immediately prior to mentioning this stance of theirs:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ

Indeed there has been an excellent example for you in Ibrāhīm and those with him… [170]

[170] *Al-Mumtahinah*, 4.

And He, Glory be to Him, also said after that:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ

Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) Allāh and the Last Day. [171]

Then He said – and focus upon what He said:

وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

And whosoever turns away, then verily, Allāh is Rich (Free of all wants), Worthy of all Praise. [172]

And you have also learned that this is the basis of the *Millah* of Ibrāhīm, which we refer to and which we call to and we see most of the Earth's population having defects in it. And you have learned that this is the path wherein lies the victory for Allāh, the Powerful, the Majestic, and the making of His religion to be supreme while belittling the *Shirk* and its people. And if the issue were like that, (i.e. he actually meant what his statement implied) then the refutation upon this path would be that this *Shaykh* corrects his aforementioned statement by saying, "Verily, the Prophet صلى الله عليه و سلم remained for thirtīn years in Makkah amongst those idols and he did not have disavowal from them, nor did he openly show his disbelief in them nor the enmity towards them." It would be said to him after that, "Consider yourself a Christian or a Jew or a Zoroastrian or whatever

[171] *Al-Mumtahinah*, 6.
[172] *Al-Mumtahinah*, 6.

you wish. As for the religion of *Islām*, then say to it, ‘*ʿAlayk As-Salām* (i.e. good-bye).”

And we say: As for the real belittling and its manifestation such as what Ibrāhīm did, it is authentic from the Prophet صلى الله عليه و سلم that he did something of that (i.e. breaking the idols) when he was able to and capable of, while the disbelievers (*Kuffār*) of Quraysh were unaware. And I am not referring to after the conquest (*Fath*), rather in Makkah, during the time of weakness, as narrated by *Al-Imām*, Ahmad and Abu Yaʿla and Al-Bazzār, with a *Hasan* chain from ʿAlī bin Abī Tālib, may Allāh be pleased with him who said, “I went out with the Prophet صلى الله عليه و سلم until we came to the *Kaʿbah*. So the Messenger of Allāh صلى الله عليه و سلم said to me, ‘Sit,’ and he climbed upon my shoulders. So I began to lift him up, but he perceived a weakness from me. So he got down and the Prophet of Allāh صلى الله عليه و سلم sat for me and said, ‘Climb upon my shoulders.’ He (i.e. ʿAlī) said, ‘So I climbed upon his shoulders.’ He (i.e. ‘Alī) said, ‘So he stood up with me.’ He (i.e. ʿAlī) said, ‘So it seemed to me that if I wished, I could have reached the horizon of the sky, until I climbed upon the house (i.e. *Kaʿbah*) upon which, were copper statues. So I would engage it on its right and its left and in front and behind it, until I was in control of it. The Messenger of Allāh said to me, ‘Now throw it!’ So I threw it and it shattered like a broken bottle. Then I got down and the Messenger of Allāh and I left, racing until we would hide amongst the houses, due to the fear that someone from the people would catch us.”

And Al-Haythamī made a chapter for it in *Mujmiʿ Az-Zawā'id*: "Chapter – His صلى الله عليه و سلم's Breaking of the Idols." And he mentioned in the narration, "Upon the *Kaʿbah* were idols so I went to lift the Messenger of Allāh صلى الله عليه و سلم but I was unable to. So he lifted me, them I began breaking them." And in a narration he added, "Then afterwards they were no longer placed on top," meaning any of those idols." He said, "All of the men of them are trustworthy." And Abu Jaʿfar At-Tabarī mentioned it in *Tahthīb Al-Āthār* and he discussed some of the juristic (*Fiqhī*) benefits from it. [173]

And for this (reason), we are never uncomfortable from the saying that this also is asked from us in the condition of ability during times of weakness and other than it, whether that idol is a statue or a grave or a *Tāghūt* or an institution or other than that, according to their various different forms (of idolatry), in every time and place. And I mean by that, the *Jihād* and the fighting, as that is the highest level of openly showing the enmity and hatred towards the enemies of Allāh.

Yet despite that, we say that even if we were to concede, for the sake of argument, that the smashing of the idols in Makkah, during the period of weakness was not authentic from the Prophet صلى الله عليه و سلم, then he, may the blessings of Allāh and His peace be upon him, would still have been a follower of the *Millah* of Ibrāhīm with the utmost following, adhering to it with strength, as he did not, for a single moment, cozy-up to the disbelievers (*Kuffār*), nor did he remain silent upon their falsehood, nor upon their gods. Rather, his entire focus and

[173] Look to page 236 – 243 from the *Musnad* of ʿAlī therein.

efforts in those (first) thirteen years – furthermore, even during other than these (years), was:

اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ

“Worship Allāh, and avoid the Tāghūt.” [174]

So the fact that he sat amongst them for thirteen years, does not mean that he praised or commended them or took some kind of oath upon respecting them, as is done by many of the ignorant ones, who attribute themselves to the *Daʽwah*, towards the modern *Yāsiq* of this era (i.e. the constitution of the apostate governments). Rather, he used to declare his open enmity and disavowal towards the polytheists (*Mushrikīn*) and their deeds and show his disbelief in their gods, despite his weakness and the weakness of his companions. And we have explained this for you in what has passed. And when you consider the Makkah-period of the *Qurʽān*, much of this will become clear to you. From it, for instance, His, the Most High’s statement in describing the condition of His Prophet صلى الله عليه و سلم in Makkah towards the disbelievers:

وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُم بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ

And when those who disbelieve see you, they take you not except for mockery (saying): “Is this the one who talks (badly) about

[174] *An-Nahl*, 36.

your gods?" While they disbelieve at the mention of the Most Beneficent (Allāh). [175]

Ibn Kat<u>h</u>īr said, "They meant, 'Is this the one who swears at your gods and ridicules your intelligence?' to other than that."

And also herein, for you, is what came in the *Musnad* of *Imām* A<u>h</u>mad, as well as others, with an authentic chain, concerning his صلى الله عليه و سلم's description and his condition in Makkah during the time of weakness. Contemplate it and understand it and look how the disbelievers (*Kuffār*) described our Prophet as swearing at their gods and ridiculing their intelligence. And observe them well as they surrounded him, alone by himself, and they force his acknowledgment of what he said, by saying to him, "Are you the one who says such-and-such and such-and-such?" So he would reply to them without any cozying-up to or terror or fear or apprehension; rather with full stability and firmness and clarity, "Yes, I am the one who says that."

ʿAbdullāh bin A<u>h</u>mad bin <u>H</u>anbal said, "Narrated to me, my father, that Yaʿqūb said, 'Narrated to us, my father from Ibn Is<u>h</u>āq who said, 'And narrated to me, Ya<u>h</u>yah bin ʿUrwah bin Az-Zubayr, from his father, ʿUrwah bin ʿAbdullāh bin ʿAmr Ibn Al-Aws, who said, 'I said to him, 'What was the most that you ever saw Quray<u>sh</u> being struck by the Messenger of Allāh صلى الله عليه و سلم from what was apparent from his enmity?' He said, 'I was present with them and their noble people when they met one day at the stone (i.e. the *Ka'bah*). So they mentioned the Messenger of Allāh and said, 'We have not seen the

[175] *Al-Anbiyā'*, 36.

likes of what we have remained patient upon from this man whatsoever. He has ridiculed your intelligence and swore at our fathers and made our religion (appear) disgusting while dividing our group and swearing at our gods. We have remained patient with him in a great matter,' or as they said (i.e. what they said was like this).' He said, 'So while they were like that, the Messenger of Allāh صلى الله عليه و سلم came upon them and began to approach them until he took hold of the pillar. Then he passed by them while performing the cicumbulation (*Tawāf*) around the house (i.e. *Ka'bah*) while passing by them they accused him with some of what he said so I noticed that from his facial expression. And then he continued until he passed by them a second time and they accused him with the likes of it (again) so I noticed that from his facial expression. And then he passed by them a third time and they accused him with the likes of it. So he said, 'Do you hear, O group of Quraysh? By Him in Whose hand is the soul of Muhammad, I have come to you with slaughter!'[176] So the people would take him by his words until there did not remain a single man from them except it was as if a bird had landed on his head. This reached the point where the most severe of those who opposed him, advised him afterwards to make reparations with the best words he could find, to the extent that he would say, 'Go, O Abul-Qāsim, go in guidance because, by Allāh, you are not ignorant.' He said, 'So the Messenger of Allāh صلى الله عليه و سلم went until it was the next day and they joined together at the stone (i.e. the *Ka'bah*) while I was amongst them. So they said to one another, 'You mentioned what had reached you regarding him and what had reached him from you until he openly showed you that which you hate, then you left him!' So while

[176] **Trans. Note:** *Hadīth* found in *Musnad al-Imām Ahmad*.

they were like that, the Messenger of Allāh صلى الله عليه و سلم came upon them. So they stood up against him; all against this one man. So they surrounded him, saying to him, 'Are you the one who says such-and-such and such-and-such?' So the Messenger of Allāh صلى الله عليه و سلم said, 'Yes, I am the one who says such-and-such.' He (i.e. the narrator) said, 'So I saw a man from them grab hold of his shirt.' He (i.e. the narrator) said, 'And then Abu Bakr As-Siddīq, may Allāh be pleased with him, stood up between them and said, while wīping, 'Would you kill a man because he says, 'My Lord is Allāh?' Then they withdrew. So that was the most severity whatsoever I ever saw reach Quraysh from him." [177]

And in another narration, also within *Al-Musnad*, [178] that the Prophet صلى الله عليه و سلم was praying at the *Ka'bah* at the second instance when 'Uqbah bin Abī Mu'īt came and grabbed the shoulder of the Prophet صلى الله عليه و سلم and twisted his cloak (*Thawb*) around his throat and strangled him in that way with a severe strangling. So Abu Bakr, may Allāh be pleased with him, came forward and grabbed his shoulder and repelled him from the Messenger of Allāh صلى الله عليه و سلم saying, "Would you kill a man because he says, 'My Lord is Allāh,' while coming to you with clarifications from his Lord?"

So contemplate the condition of the Prophet صلى الله عليه و سلم whom the angels described in *Sahīh Al-Bukhārī* (saying): "He صلى الله عليه و سلم

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[177] #7,036 from *Al-Musnad* with the verification (*Tahqīq*) of Ahmad Shākir, who said, "Its chain is *Sahīh*." And it is as he said.
[178] Vol. 2/204.

divided the people." Contemplate this condition of his, with the disbelievers (*Kuffār*) of his time, and how it was open enmity to all those who were enemies of the religion and a splitting of the path with clear disavowal (*Barā'ah*). And it was nowhere near the improper conditions of the people of our time from the inclination towards the people of falsehood from the people of the religion. They cozy-up to them and they make things nice for them. Furthermore, they even support them and give victory to them. And the issue is not considered (by them to be) an issue of enmity and disavowal. Rather, (they considered it) to be mutual cooperation and joining forces for the good of the nation and the society, while they sit in their laps and they suckle from their milk. So Allāh is the One from Whom we seek help.

- The *Shaykh*, 'Abdurrahmān bin Hasan said, while discussing these types of people, "They wallow in the hardship of tribulation (*Fitnah*) while their hearts have become relaxed towards the people of oppression (*Thulm*) and wrongdoing. And they frequently visit them and approach them willingly and voluntarily until they become affected by that which is in their hands from the vanities of this worldly life (*Dunyā*), both secretly and openly. So where is the heart, which is calm with faith (*Īmān*) if its claimant flows with the desires of every field? So how much does this resemble the condition of this one and the likes of him, with the type who were mentioned by the *'Allāmah*, Ibn Al-Qayyim, may Allāh be merciful to him, while they are the ones who have the fullest share of His, the Most High's, statement: **Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a**

painful torment. [179] They become pleased with that which they have from innovation (*Bidʽah*) and astrayness, while they love to be praised for the following the *Sunnah* and sincerity. And this is (found) often in those who have strayed from the straight path, from those who are attributed to knowledge and worship." [180]

- And here is an issue wherein there could be some misunderstandings from some people. And it is how the reconciliation would take place between his صلى الله عليه و سلم's making their gods and their religion (appear) vulgar, as in this *Hadīth* and others, and between His, the Most High's statement:

وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ فَيَسُبُّواْ اللّهَ عَدْوًا بِغَيْرِ عِلْمٍ

And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. [181]

So we say, and with Allāh is the successful achievement (*Tawfīq*), that all of what we have mentioned in what has passed, from the explanation of the *Millah* of Ibrāhīm, such as making their false gods (appear) disgusting and making them (appear) vulgar while belittling their status; even if some call this a swear, it is not (really) a swear in-and-of-itself. Rather, the basis of its purpose it clarifying the *Tawhīd* to the people. And that comes:

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[179] *Āl-ʽImrān*, 188.
[180] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 127.
[181] *Al-Anʽām*, 108.

- By demonstrating the falsehood of the devout servitude (*Ulūhiyyah*) to these divided, claimed lords, and the disbelief in them, while clarifying their falseness to the creation. Like in His, the Most High's, statement:

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُواْ لَكُمْ إِن كُنتُمْ صَادِقِينَ
أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ
يَسْمَعُونَ بِهَا قُلِ ادْعُواْ شُرَكَاءكُمْ ثُمَّ كِيدُونِ فَلاَ تُنظِرُونِ إِنَّ وَلِيِّـيَ اللّهُ الَّذِي نَزَّلَ الْكِتَابَ
وَهُوَ يَتَوَلَّى الصَّالِحِينَ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لاَ يَسْتَطِيعُونَ نَصْرَكُمْ وَلآ أَنفُسَهُمْ يَنْصُرُونَ

Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful. Have they fīt wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say: "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite! Verily, my *Walī* (Protector, Supporter, and Helper, etc.) is Allāh Who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous. And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves." [182]

And the saying of Ibrāhīm, عليه الصلاة والسلام :

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْئًا

[182] *Al-A'rāf*, 194-197.

When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?" [183]

And His, the Most High's, saying in *Sūrat An-Najm*:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى تِلْكَ إِذًا قِسْمَةٌ ضِيزَى

Have you then considered *Al-Lāt*, and *Al-'Uzza* And *Manāt*, the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! [184]

And likewise is everything that came as a description of these gods, such as clarifying that they are not deserving of worship, or labeling them as "*At-Tāghūt*", or making their worship to be (referred to as) the obedience to the Satan (*Ash-Shaytān*) and that they, and themselves, are from the fuel of the Hell-Fire and other than that.

- And likewise is the establishment of this *Tawhīd* in actions, by openly showing the enmity and hatred towards them and the disavowal (*Barā'ah*) from them and the disbelief in them, such as in His, the Most High's, statement about Ibrāhīm:

قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ

He said: "Do you observe that which you have been worshipping, you and your ancient fathers? Verily, they are enemies to me, save the Lord of the *'Alamīn* (all that exists)." [185]

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[183] *Mariyam*, 42.
[184] *An-Najm*, 19-22.

And His statement:

يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

He said: "O my people, I am indeed free from all that you join as partners in worship with Allāh." [186]

…And that which is encompassed by the *Sūrah* of disavowal from the *Shirk* (i.e. *Al-Kāfirūn*), from meanings and other than that, which we have previously mentioned. So none of that enters beneath a swear in-and-of-itself, which was prohibited in the aforementioned verse, and about which, from its very nature would agitate the enemy and would put him down and dishonor him only, without any benefit or clarifications. So (this would lead) him to swear (back) at Allāh, the Powerful, the Majestic, out of transgression and ignorance, or maybe without any real intent (i.e. merely a reflex), especially those who believe in His Lordship (*Rūbūbiyyah*), such as the disbelievers of Quraysh did. [187] And likewise is the situation regarding the slaves of

[185] *Ash-Shu'arah*, 75-77.

[186] *Al-An'am*, 78.

[187] **Trans. Note:** It must not be understood from the words of the *Shaykh*, here that he excuses the swearing at Allāh or His Messenger صلى الله عليه و سلم in cases where someone does so out of ignorance or transgression or without full intent. Rather, there is no doubt that a man who swears at Allāh, the Most High, or His Messenger صلى الله عليه و سلم is guilty of the Major Disbelief (*Kufr Al-Akbar*), which takes one outside the religion of *Islām*, regardless of his motivation. And he has made this clear in his treatise on this very subject called *As-Sārim Al-Maslūl 'Ala Shātim Ar-Rabb Aw Ad-Dīn Aw Ar-Rasūl*, wherein he states, "Know that the one who swears at Allāh or the religion or the Messenger صلى الله عليه و سلم is a disbeliever (*Kāfir*) apostate

(*Murtad*), whether he does so jokingly or seriously, or whether he makes it lawful (*Halāl*) or if he says, 'I do not make this lawful (*Halāl*),' or whether he does so in a state of anger or calmness. And his blood and his wealth become lawful (*Halāl*), whether he is from those who attribute themselves to *Islām*, or if he is a *Thimmī* (non-Muslim paying tribute to the Muslims to live in their lands) or *Mu'āhid* (someone with a treaty of non-hostility with the Muslims) of male or female…" [page 2]

And *Shaykh Al-Islām*, Ibn Taymiyyah, may Allāh be merciful to him said, "Whoever swears at Allāh and His Messenger out of mocking, while not being forced and whoever utters words of disbelief (*Kufr*) out of mocking, while → not being forced and whoever makes fun of Allāh and his signs (*Āyāt*) and His Messenger, then he is a disbeliever (*Kāfir*) on his inside and his outside. And those who say, 'The one such as this may be a believer in Allāh on the inside while merely a disbeliever (*Kāfir*) in his outside,' – then surely he has uttered a saying of evil mischief in the religion (*Dīn*)!" [*Majmū' Al-Fatāwa*, Vol. 7/556].

And 'Abdullāh bin Ahmad bin Hanbal said, "My father (i.e. *Imām* Ahmad) was asked about a man who said, 'O son of so-and-so…' (cursing at him, and adds) '…you, and whoever created you!' My father said, 'He is an apostate (*Murtad*) from *Islām*.' I asked my father, 'Do we cut his head off?' He said, 'Yes, we cut off his head." [*Majmu' Al-Fatāwa*, Vol. 7/209].

So unlike the *Murji'ah* of today, who scramble to find excuses for those who swear at Allāh, out of ignorance, or anger, from being raised improperly by one's parents – which resulted from their (i.e. the *Murji'ah's*) innovated principles of separating actions and statements from beliefs, as they affect faith (*Īmān*) – *Ahl us-Sunnah wa'l-Jamā'ah* hold this action itself to be a nullification of *Islām*.

As *Shaykh Al-Islām*, Ibn Taymiyyah said, "Verily, whoever swears at Allāh or swears at His Messenger has disbelieved on the outside and the inside, whether the one who swears believes that is was unlawful (*Harām*) or he makes it permissible. And (this applies even if he) does not believe in the (validity) of that swear. This is

the *Yāsiq*, as the *Millah* of Ibrāhīm necessitates warning about their *Yāsiq* and to have enmity towards it and hate it and have disavowal (*Barā'ah*) towards it and towards its supporters (*Awliyā'*) and its slaves who stubbornly persist in ruling with it, by mentioning its defects and revealing its falseness and condemning its rulings and its clear clashing against the religion of Allāh, by its permitting of apostasy (*Riddah*) and interest (*Riba*) and making the committing of indecencies (*Fāhishah*) and wickedness (*Fujūr*) to be (committed) easily, by removing the penalties (*Hudūd*) of Allāh, such as the penalty (*Hadd*) for illicit sex (*Zinā*) or the slander or the theft or the consumption of alcohol and the substitution of these disbelieving, wicked laws in place of these great penalties (*Hudūd*) and the likes of that. And this (happens) frequently, so all of this (criticism) does not enter into what has been prohibited, even if the slaves of the *Yāsiq* and their custodians call it a swear or "Extending the Tongue." [188] Rather,

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the school of thought (i.e. opinion) of all the jurists and the rest of *Ahl As-Sunnah*; those who say, 'Faith (*Īmān*) is statements and actions." [*Majmū' Al-Fatāwa*, Vol. 7/557].

But what *Shaykh* Abu Muhammad is referring to here are those people who swear at Allāh as a reflex action due to their taking offence to their false gods being insulted. And so although this case does not excuse the action from the point of view of declaring his disbelief (*Takfīr*), the *Shaykh*'s point is that this man's retaliatory swear was simply motivated due to his protective instincts (*Ghīrah*) towards his gods, as opposed to outright hatred of Allāh or His Messenger صلى الله عليه و سلم.

[188] **Trans. Note:** "Extending the Tongue" refers to the bogus crime, in most apostate governments, of criticizing the ruler or his regime. And this term refers to those who openly condemn the ruler in the form of speeches, interviews, articles, sermons or even political dialogues. It is levied against the students of knowledge or scholars who declare the misguidance, transgression or disbelief (*Takfīr*) of the ruler, or even

the obligation – from what you have come to know in what has passed – is that the callers (*Du'āt*) should openly show it and make it known. As far as swearing at them and at their rulers and their constitutions in-an-of-itself, which would lead to a development (i.e. their swearing at Allāh or His *Sharī'ah* etc.), then this is what was prohibited because of what results from that such as these ignorant ones swearing at the one who swore, or at his religion and his path, even if they falsely and dishonestly attribute themselves to *Islām*, while bearing witness to the Lordship (*Rūbūbiyyah*) of Allāh and while they may even single Him out in some of the types of devoted servitude (*Ulūhiyyah*), other than in the ruling (*Hukm*) as the interpreters (*Mufassirūn*) said:

فَيَسُبُّواْ اللّهَ

"…lest they insult Allâh…

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to his political opposition who simply criticize him or his laws or domestic and foreign policies etc. It is for this crime that the noble author, the *Shaykh*, Abu Muhammad Al-Maqdisī, may Allāh preserve him, remains imprisoned in his Jordanian cell. And thus it becomes clear to the respected reader that this author truly lives and adheres to the *Millah* of Ibrāhīm, عليه الصلاة والسلام. We ask Allāh, the Most High, to give victory to our scholars who prefer to dwell in the prisons of the *Tawāghīt* rather than to issue apologies to them or to incline towards them or to cozy-up to them. And we are reminded by the words of the Prophet of Allāh, Yūsuf, عليه الصلاة والسلام:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

He said: "O my Lord! Prison is more to my liking than that to which they invite me." [*Yūsuf*, 33]

In other words, they will swear at the One who ordered this swear. [189] So that would return back upon Allāh, out of ignorance and hostility without knowledge, just like a man could swear at the father of a man, so he would swear back at his father, and perhaps they were even two brothers from the same father. So the rage and the anger and the agitation alone, blinds the enemy from thinking and contemplating and causes it to swear (itself).” Muhammad Rashīd Ridā said in his *Tafsīr*, “The motivation upon the action here is the desire to swear, which is intended to belittle the one sworn at, because this one who swears doesn’t focus his intent except towards belittling the one whom he addressed with the swear.” This is contrary to penetrating the intellect (of the one being given) the *Daʿwah* and using it, while addressing and calling attention to the falseness of these gods and the fact that they can neither hear nor can they see nor do they harm nor do they benefit nor do they draw one nearer (to Allāh) nor can they intercede or even help themselves or their followers whatsoever. And contemplate the story of Ibrāhīm with his people and how he turned their attention towards the falseness of these claimed gods. And he consulted with them, not for the sake of mere revolt or belittling them, but instead so that they would think and to force their intellects to clash with that (i.e. the concept of their false gods). And contemplate how he exposed that issue of theirs while they turned away and opposed (his suggestion) and became confused. Therefore, at that point, he firmly said to them:

أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ

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[189] **Trans. Note:** Look to *Tafsīr At-Tabarī.*

"Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?" [190]

And if you contemplate the statement of ʿAbdullāh bin ʿAmr, the narrator of the aforementioned *Hadīth*, when he mentioned the saying of Quraysh to the Prophet صلى الله عليه و سلم, "Are you the one who says such-and-such and such-and-such?" due to what reached them from him such as making their gods (appear) disgusting, then according to the Arabs, this is a swear or it is similar to a swear. And Ibn Taymiyyah, may Allāh, the Most High, be merciful to him, included this in his book (beneath), "Benefit: Clarification of the Types of Swears" [191] and elsewhere. However, in such a situation, this is not a swear in-and-of-itself, as you have come to know, because the Prophet صلى الله عليه و سلم had been establishing the *Daʿwah* of *Tawhīd*, which Allāh sent him with and with the *Millah* of Ibrāhīm, which He, Glory be to Him, commanded him to follow. And all of this (i.e. this very *Daʿwah* to *Tawhīd*) is a swear according to those polytheists (*Mushrikīn*). This is because it falsifies their religion and belittles their claimed gods by removing the attributes of devoted servitude (*'Ulūhiyyah*) from them, which they had attributed to them. And this is the shaming of their gods, which they mentioned. And likewise, was the attributing of misguidance to their fathers.

Al-Qāsimī narrated in his *Tafsīr* from Ar-Rāzī, "And in the verse is a chastisement of those who call to the religion so that they do not become preoccupied in that which contains no benefit as opposed to

[190] *Al-Anbiyā'*, 67.
[191] *As-Sārim Al-Maslūl 'Ala Shātim Ar-Rasūl*, page 528.

that which is sought. This is because describing these idols as inanimate objects, which can neither harm nor benefit, is sufficient to insult their devoted servitude (*Ulūhiyyah*). So there is no need, after that, to swear at them." Yet at the same time, that does not please the disbelievers (*Kuffār*) nor does it satisfy them, even if it is not a swear in-and-of-itself, because it is a shattering of their gods and disbelief in them. And for this (reason) they called it 'a swear', just as they called the description of their fathers with astrayness, 'a swear'. As they said, "He has ridiculed our intelligence and swore at our fathers and made our religion (appear) vulgar while dividing our group and swearing at our gods."

The *Shaykh*, Muhammad bin ʿAbdulwahhāb said, within the second section of the six sections, which he mentioned from the biographical accounts (*Sīrah*) of the Prophet صلى الله عليه و سلم, that when he openly swore at the religion and declared their knowledgeable ones to be ignorant; at that instance, they 'raised their cloak (*Thawb*) to him and his companions from the shin of enmity'[192] and they said, 'He has ridiculed our intelligence and pointed out the defects of our religion and swore at our gods.' And it is known that he صلى الله عليه و سلم did not swear at 'Īsa or his mother, nor to the Angels nor the righteous ones. But when he mentioned that they were not to be supplicated to, and that they could neither benefit nor harm, they considered this to be a swear."

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[192] **Trans. Note:** 'Raised their cloak to him,' is an expression meaning: 'They thumbed their noses…" etc.

And the summary of that is that all of this does not enter into the swearing, which Allāh prohibited in the (aforementioned) verse, nor is this what was intended by it, even if the disbeliever (*Kāfir*) ends up swearing at Allāh or the religion out of aggression because of the likes of it. So because of this, it is not for the Muslim to leave what Allāh has obligated upon him such as making people aware of *Tawhīd* and outwardly showing the religion, because the swear in this case would not have come except for aggression, after being fully informed, due to his mentioning the arguments and the clarification. Otherwise, if we were to make judgments based upon that (i.e. offending the disbelievers), then we would have to leave our entire religion and we would have lowered ourselves due to the disbeliever's black eyes (i.e. their evil) because all of it (i.e. the *Daʿwah*) is based upon the basis of the faith (*Īmān*) in Allāh and the disbelief in every *Tāghūt*. So beware, and form the analogy between the modern-day *Tawāghīt*, such as the constitutions and methodologies and laws and rulers and other than that, and do not restrict the meaning to the stone idols so as to cement something, which has not been restricted.

- So this rule, therefore, would only be correct in the permitted matters and the recommended matters, but not in the obligatory matters. So a single obligation from the various religious obligations, such as clarifying the *Tawhīd* and making the religion of the polytheists (*Mushrikīn*) to be false, would not be left to cut off this path, as some may understand. And if we opened it up to that, then we would lose the whole of our religion. And for this (reason), Abu Bakr bin Al-'Arabī said, "The Second Issue: This indicates that it would be (fitting) that one who is justified in something, may give up his right, if (taking that right) would cause some harm in the religion. And in this (matter), there is a

long pause (i.e. lengthy investigation of the matter), which sums up to this: If the right is obligatory, then it is to be taken in all cases. But if it is (merely) permitted, then this would be said (i.e. that it may be left in case of harm) and Allāh knows best." [193]

And Muhammad Rashīd Ridā said, "**And from them…** That which was narrated from Abī Mansūr, who said, 'How is it that Allāh, the Most High, prohibited swearing at the one who deserves to be swore at, so that the One who does not deserve it would not be sworn at, while He has ordered us to fight them, and that if we fight them, they will certainly fight us back, which would result in the believer being killed unjustly or (without) him having committed any evil? And likewise, the Prophet صلى الله عليه و سلم ordered to convey and to recite upon them, even if they disbelieve in it. So he responded to that by saying that swearing at their gods is permitted but it not obligatory, while fighting them is obligatory. And likewise is the conveyance and that which is permitted can be prohibited due to that which results from it and takes place due to it. But that which is compulsory (*Fard*) will not be prohibited due to what results from it."

And with the likes of that, comes the refutation upon those who used as evidence, what Al-Bukhārī narrated in his *Sahīh*, to falsify that which we mentioned from the obligation of openly showing the religion, which is that His, the Most High's, statement: **And offer your *Salāt* (prayer) neither aloud nor in a low voice…** [194] was revealed while the Messenger of Allāh صلى الله عليه و سلم was concealing

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[193] *Al-Ahkām Al-Qur'ān,* page 473.
[194] *Al-Isrā',* 110.

himself in Makkah. So if he raised his voice, the polytheists (*Mushrikīn*) would hear and therefore they would swear at the *Qur'ān*, the One who revealed it and the one who came with it. And Allāh, the Most High, said: **And offer your *Salāt* (prayer) neither aloud nor in a low voice…**[195] Do not raise your voice in your prayer (*Salāt*) so that the *Mushrikīn* will hear it, but do not lower it so that your companions will not hear it. And seek a path in between that.

So the *Daʿwah* to Allāh was established and the religion of the Muslims became apparent along with their *Daʿwah* to cast away the idols. And this became known to everyone in Makkah, along with their disavowal (*Barā'ah*) from them. And since the clarity and openness of the issue was like that, then leaving the loud recitation of the *Qur'ān*, in order to repel this harm, would not extinguish the light of the *Daʿwah* and would not have had any negative effects upon it whatsoever. This is because the *Qur'ān* had spread in every place, despite the efforts of the polytheists (*Mushrikīn*). And the *Millah* of Ibrāhīm was openly declared to the point where everyone who openly declared his *Islām* was labeled with the Sabian (i.e. those who worship the stars, and claim that they are on the religion of Nūh صلى الله عليه و سلم); in other words, the disbeliever in their religion and in their idols. And the issue was at the pinnacle of clarity and there was neither ambiguity in it nor any misunderstandings. Furthermore, the fact that raising the voice during the reciting of the prayer (*Salāt*), so that other than those praying would hear it, is not an obligation from the obligations of the prayer (anyway). So it is allowed to leave it in order to close this path (i.e. the swearing of the *Mushrikīn*). And this is an

[195] *Al-Isrā'*, 110.

implementation of the same aforementioned rule, which is limited to the permissible matters and the recommended matters but not in the obligatory matters. So this is not (considered) leaving an obligation. Rather, is was sufficient for the *Imām* to allow those praying behind him to hear, which is what Allāh, the Most High, commanded His Messenger with in His statement:

وَلاَ تُخَافِتْ بِهَا

…nor in a low voice... [196]

In other words, for (the benefit of) your companions.

- And there is another doubt (*Shubhah*), which some people may use as evidence. And that is the sheltering of Abī Tālib towards the Prophet صلى الله عليه و سلم, which Allāh, the Powerful, the Majestic, bestowed favors upon him. As He said:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

Did He not find you an orphan and gave you a refuge? [197]

And likewise, the stories of safeguarding and security from the disbeliever (*Kāfir*) to the Muslim; and its examples are many. From that is what Al-Bukhārī narrated in his *Sahīh* from the safeguarding of Ibn Ad-Dughnah towards Abī Bakr, while in Makkah [198] and also An-

[196] *Al-Isrā'*, 110.
[197] *Ad-Duhā*, 6.
[198] **Trans. Note:** Referring to the *Hadīth* narrated by Al-Bukhārī from ʿĀ'ishah, may Allāh be pleased with her, wherein Ibn Ad-Dughnah met Abu Bakr, may Allāh me

Najāshī and his protection of the Muslims, while he was upon Christianity prior to his *Islām*, [199] and what resembles this. And the summary of this doubt is: How could the Muslim be pleased in the likes of these conditions with the sheltering and protection and safeguarding of the disbeliever (*Kāfir*), who opposes him in his beliefs and methodology? Doesn't this negate the *Millah* of Ibrāhīm in terms of disavowal (*Barā'ah*) from the polytheists (*Mushrikīn*)? So we say – and with Allāh is the successful achievement (*Tawfīq*): There is no contradiction between the aforementioned examples and between the

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pleased with him, while he was performing the emigration to Abyssinia. Upon hearing that Quraysh had driven Abu Bakr away from his town, Ibn Ad-Dughnah said: "Ibn Ad-Dughnah said, "O Abu Bakr, a man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings, and you kīp good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

[199] **Trans. Note:** Referring to the event of the first emigration (*Hijrah*) of the companions of the Messenger of Allāh صلى الله عليه و سلم who left Makkah and traveled to Abyssinia (*Habashah*) seeking a land in which they could practice their religion openly. Upon their arrival there, Quraysh sent a delegation to retrieve them and an audience with the King of Abyssinia was held to determine if they would be allowed to forcibly take the Muslims back to Makkah. After hearing the arguments of Quraysh, An-Najāshī asked to hear of the revelation, which had been sent to the Prophet of these emigrants. Upon hearing Jaʻfar recite from *Sūrat Mariyam*, he said to Quraysh: "Verily, this and that which ʻĪsa came with come from the same ray of light. Go away, because, no by Allāh, I will not surrender them to you and they shall not be approached." And this was prior to An-Najāshī's *Islām*, while he was still a Christian. [Look to *Ar-Rahīq* → *Al-Makhtoom*, page 95; (Arabic Edition) publication of Dār As-Salām; Riyādh 1414 H. & *Seerat Ibn Hishām*, Vol. 1/334-338].

Millah of Ibrāhīm and the *Da'wah* of the Prophets and the Messengers. And this is because the issue is, as we have mentioned to you previously, two distinct parts:

The First: The disavowal (*Barā'ah*) from the false gods with the disbelief in the *Tawāghīt*, which are worshipped besides Allāh, the Powerful, the Majestic.

The Second: Enmity towards the stubborn polytheists (*Mushrikīn*) who persist upon their falsehood. And we have mentioned to you previously also, that the first is required from the Muslim from the very outset of the path, without any lingering or delay. Rather, it is obligatory upon an assembly of the Muslims to openly declare and to make apparent and show it, so that the people will know the basis of the *Da'wah* and so that it will become well known and therefore become a fundamental truth by which, everyone who enters into this religion is described with.

As for the second, then this is not to be shown and openly declared until after they persist upon their falsehood and their enmity towards the truth and its people. So, for example, Abu Tālib; despite his remaining upon his disbelief (*Kufr*), he did not form any apparent enmity towards the truth or its people. Rather, it was the other way around, as he was a defending garment for the One of the truth and His Messenger صلى الله عليه و سلم, just as Ibn 'Abbās, may Allāh be pleased with him, described him in the *Hadīth* of Al-Bukhārī. As he said to the Prophet صلى الله عليه و سلم, "What have you benefited your uncle, as he used to look after you and support you and become angry for your sake…" – the *Hadīth*. And (this applies) even if that were due

to tribal loyalties (*ʿAsabiyyah*) or due to ties of kinship. And review, for that, what the *ʿAllāmah*, Ash-Shinqītī mentioned concerning the support of the religion by a wicked man and through the ties of kinship or trough tribal loyalties (*ʿAsabiyyah*) and the ties of lineage, despite the falsehood of these ties and the falsehood of the love, based upon this alone. [200] And the supporting evidence for that is that the likes of this supporter and safeguarder; the hope remains regarding his guidance and his following the truth up until the last moment, as long as he does not stand in the ranks of the enemies and those waging war against it. Rather, he stands in defense of some of its followers. Then what about if he added to that, the fact that he were one of the close relatives of the caller and is tied closely to him? And for this (reason), the Prophet صلى الله عليه و سلم did not give up hope concerning the *Daʿwah* of his uncle, who used to say:

By Allāh, they will not reach you with their groups	*Until I have been buried quickly in the Earth.*
So make your matter known. There is nothing upon you.	*Have glad tidings of that and may your eyes be cooled by it.*

And even before all of that, there is another issue, which is the first point and the most important subject in this matter. And that is how the Prophet صلى الله عليه و سلم; despite the stance of his uncle, who defended him, he did not cozy-up to him as a price for his *Daʿwah* and his religion. Rather, his uncle knew his صلى الله عليه و سلم's *Daʿwah* and would hear of his enmity and his pointing out the defects of their gods and making ridiculing their intelligence. And when Abu Tālib

[200] Look to *Adwā' Al-Bayān*, Vol. 3/41-43, 406-407.

persisted in continuing that (i.e. *Shirk*), he, may the blessings of Allāh and His peace be upon him, neither cozied-up to him, nor did he step down from any matters of his religion in order to make it pleasant for his uncle's heart, who used to protect him and support him. Rather, he declared his well-known statement: "By Allāh, I am no more able to leave that which I have been sent with than any of you are able to ignite the sun by lighting a fire." [201] And also, in the beginning and the ending, he صلى الله عليه و سلم was not to have any ties with his disbeliever (*Kāfir*) uncle in terms of devotion or love. And he صلى الله عليه و سلم is our leader (*Qudwah*) and our most noble example of His, the Most High's, statement:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ

You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger, even though they were their fathers… [202]

…Despite his enthusiasm for his guidance. So that is one thing and the love and devotion is yet another thing. And the Prophet صلى الله عليه و سلم, despite the support of his uncle and his protection of him and his defense of him, did not pray upon him the day he died. Rather, Allāh, the Powerful, the Majestic, prohibited him from even seeking forgiveness for him on the day when He revealed to him:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ

[201] As it is narrated in At-Tabarānī and elsewhere.
[202] *Al-Mujādilah*, 22.

It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the *Mushrikūn*… [203] – the verse.

And there was no affect upon him, may the blessings of Allāh and His peace be upon him, when ʻAlī, may Allāh be pleased with him, said to him, "Verily, your old misguided uncle has died, so who shall bury him?" except that he said to him, "Go and bury him." [204]

And likewise this is also said about the family of Shuʽayb, who used to stand between him and the disbelievers (*Kuffār*). He, the Most High, said:

وَلَوْلاَ رَهْطُكَ لَرَجَمْنَاكَ

Were it not for your family, we should certainly have stoned you… [205]

…while they were (themselves) disbelievers. And likewise, the Prophet of Allāh, Sālih عليه الصلاة والسلام, and his guardian whom the disbelievers (*Kuffār*) used to fear:

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ

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203 *At-Tawbah*, 113.
204 Narrated by Ahmad and An-Nasā'ī and others [**Trans. Note:** From the full narration of Abī Dāwūd, which was classified as *Sahīh* by *Shaykh* Al-Albānī, may Allāh be merciful to him, in *Sahīh Sunan Abī Dāwood*, #2,753 as well as in a shorter narration within *Irwā' Al-Ghalīl*, #717].
205 *Hūd*, 91.

They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and afterwards we will surely say to his guardian: 'We witnessed not the destruction of his household, and verily! We are telling the truth." [206]

- Furthermore, there is a clear difference that must be understood and considered. (And this is the difference) between the disbeliever (*Kāfir*) assisting the Muslim or safeguarding him while supporting him and protecting him or helping him individually, when the Muslim is not seeking refuge with him nor does he disgrace himself by begging (for help) – rather the disbeliever (*Kāfir*) only does that from himself out of being motivated by tribalism or loyalties or relation or other than that – and (on the other hand) between the Muslim seeking that from him, with his request holding a type of humiliation and degradation and cozying-up (to them) or approval (of them) or remaining silent upon some of their falsehood or being satisfied with their polytheism (*Shirk*). There is no doubt that the difference between the two situations is clear and obvious, which would not be hidden from the one who has foresight. And if you contemplate these examples (i.e. Abu Tālib, An-Najāshī etc.) you would find them from the first category. And Abu Jaʿfar At-Tahāwī has some eloquent words, which resemble these, [207] wherein he differentiated between seeking the support of the *Mushrikīn* during warfare and the fact that this was from what Allāh, the Most High has prohibited in his statement:

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[206] *An-Naml*, 49.
[207] Look to *Mushkil Al-Āthār*, Vol. 3/239.

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً وَدُّواْ مَا

O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion since they will not fail to do their best to corrupt you. They desire to harm you severely. [208]

– The verse, and between their fighting on their own against the enemies of the Muslims without being requested (to do so), and the seeking of help by the Muslims themselves. So review that, as it is beneficial in this topic. And likewise was the safeguarding of Ibn Ad-Dughnah towards Abī Bakr as all if that was from this type.

And included in that is the maintaining of the ties of kinship with the polytheist (*Mushrik*) parents, while treating them well and uniting their hearts (i.e. maintaining the good fīlings), as long as the hope for their being influenced by their son, and their following of the truth, which he invites to, remains and is possible. (And this continues) as long as they are connected to their child, even if they strive for him to make *Shirk* with Allāh, as long as they do not stand in the ranks with the enemies who wage war against, and who prevent (people) from, the path of Allāh. So if they do that, then he shows his disavowal (*Barā'ah*) to them openly, just as Ibrāhīm did to his father when it became clear to him that he was an enemy to Allāh. Furthermore, (in this case) he is to take them as enemies and fight them just like Abu ʿUbaydah and others from the *Sahābah* did at Badr. [209] So as we said

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[208] *Āl-'Imrān*, 118.

[209] **Trans. Note:** *Al-Hāfith,* Ibn Kathīr said in his *Tafsīr* of *Sūrat Al-Mujādilah*, "And Saʿīd bin ʿAbdulʿazīz and others said, "This verse: **You will not find any people who believe in Allāh and the Last Day…** [*Al-Mujādilah*, 22] – to its end,

earlier, Ibrāhīm عليه الصلاة والسلام, used to unite the hearts (i.e. maintain good fīlings) with his father and invite him by good means with leniency, while openly showing his enthusiasm for his guidance and his fear of Allāh's punishment towards the supporters (*Awliyā'*) of the *Shaytān*. But when his (i.e. Ibrāhīm's father's) clear enmity towards Allāh became clear to him, he (i.e. Ibrāhīm) became disavowed from him and secluded himself from him. And He, Glory be to Him, made the exception for us, in the following of Ibrāhīm and those who were with him, in *Sūrat Al-Mumtahinah*, in that he sought forgiveness for his father. But He prohibited the believers, in *Sūrat At-Tawbah*, from seeking forgiveness for the *Mushrikīn*, even if they were from the people of closeness to them. Then He said about Ibrāhīm:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ

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was revealed concerning Abī ʿUbaydah ʿAmr bin ʿAbdullāh Al-Jarrah, when he killed his father on the Day of Badr. And because of this, ʿUmar bin Al-Khattāb, may Allāh be pleased with him, said, when he left the decision after him to the consulting council (*Shūrah*), between the six (men), 'And if Abu ʿUbaydah were alive, then I would have made him the *Khalīfah*.' And it is said about His, the Most High's statement: **'…even though they were their fathers…'** that it was revealed for Abī ʿUbaydah on the Day of Badr. **'…or their sons…'** for *As-Siddīq* (i.e. Abu Bakr) who attempted to kill his son, ʿAbdurrahmān, on that day **'…or their brothers…'** for Musʿab bin ʿUmayr who killed his brother, ʿUbayd bin ʿUmayr on that day **'…or their kindred (people)…'** for ʿUmar, who killed a relative of his on that day as well as for Hamzah and ʿAlī and ʿUbaydah bin Al-Jarrah, who killed ʿUtbah and Shaybah and Al-Walīd bin ʿUtbah on that day. So Allāh knows best." [*Tafsīr Ibn Kathīr*, Vol. 4/422; publication of Dār Al-Fayhā, Damascus and Dār As-Salām, Riyādh, 2nd Edition, 1418 H.]

And his [Ibrāhīm's] invoking (Allāh) for his father's forgiveness was only because of a promise he had made to him (his father). But when it became clear to him that he (his father) is an enemy to Allāh, he dissociated himself from him. Verily Ibrāhīm was oft remembering and was forbearing. [210]

And from it was His, the Most High's, statement:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better…

Then He, Glory be to Him, made the exceptions:

إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

…except with such of them as do wrong…[211]

And likewise was the security of An-Najāshī towards the emigrants (*Muhājirīn*). And refer to the story of Ja'far and his stance, may Allāh be pleased with him, concerning his making his religion and his beliefs known regarding 'Īsa, which contradicted the religion of the one who they were amongst (i.e. An-Najāshī), despite his (i.e. Ja'far's) weakness and those who were with him, and despite his entering into his protection (*Amān*). However, An-Najāshī wept when he heard the words of Allāh being recited and openly showed his support and acceptance and he gave them security so that they were

[210] **Trans. Note:** *At-Tawbah*, 114.
[211] *Al-'Ankabūt*, 46.

able to openly show their religion and their beliefs to everyone. So the *Islām* of An-Najāshī and those who entered into *Islām* from the people of Abyssinia (*Habashah*) was due to the successful achievement (*Tawfīq*) from Allāh, and then due to their openly showing their religion. May Allāh, the Most High, be pleased with them all. And review for a refutation of this doubt (*Shubhah*) and a demonstration of its falsehood, the treatise *Al-Mawrid Al-ʿAthbī Az-Zalāl*, [212] by the *Shaykh*, ʿAbdurrahmān bin Hasan, son the *Shaykh*, Muhammad bin ʿAbdulwahhāb, may Allāh be merciful to them all, from the same volume, as it is valuable in refuting this doubt (*Shubhah*). And (it is also beneficial in refuting) another doubt, which is their using "The Believers from the Family of Pharaoh" as evidence. [213]

- And the summary of the saying concerning all of that is that the enmity towards the people of falsehood and openly showing disavowal (*Barā'ah*) to them and their so-called gods and their false religions and their rotten laws, is a great principle and a well-founded pillar in the *Daʿwah* of the Prophets and the Messengers. And it is, as you have come to know, a clear (*Muhkam*) legislation, which is based upon the foundation of the religion of *Islām* and its basis. So if all the Earth's people united in order to refute it and (attempt) to demonstrate its falsehood, then they would not have been able to do so. And those who oppose it, are unable to find evidence, as you have seen, other than these types of limited, individual issues, which have no generality, according to the majority of the principle-oriented scholars (*Usūliyīn*) and

[212] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, 'Summarized Refutations', page 124 and also page 197.
[213] Page 212.

the people of research. Rather, they are in-and-of-themselves cast upon this restrictiveness and limitation. And so if it is established that this path is a great clear (*Muhkam*) foundation, then these partial evidences and others fall into that which is erroneously used by the opposition, with self-contradiction and ambiguity, which necessitates our referral to what is clear (*Muhkam*). As opposed to the Book of Allāh clashing against itself or the *Sunnah* of *Al-Mustafā* [i.e. the Prophet صلى الله عليه و سلم] doing likewise. So pay attention and do not be tricked by the doubts of those who deceive.

"And likewise, it is a must for the people of the *Da'wah* to stand up to their people with a stance of utter separation. And on the day that this separation takes place; the occurrence of Allāh's promise of assistance to His supporters, along with the destruction of His enemies will also take place. Because throughout the history of the *Da'wah,* Allāh did not ever separate between His supporters (*Awliyā'*) and His enemies, except after His supporters separated themselves from His enemies, based upon their belief (*'Aqīdah*). So they (i.e. those who separated) chose Allāh alone, and the people of the *Da'wah* unto Allāh have an excellent example in the Messengers of Allāh and that they must have their hearts full of trust until they (i.e. their hearts) overflow with it. And it is upon them to trust in Allāh alone, in the face of the *Tāghūt*, no matter who they are and the *Tāghūt* will not harm them except for annoyances; a test from Allāh. (And this test is) not due to His inability, Glory be to Him, to give victory to His supporters, nor is it to just leave them to be surrounded by His enemies. Rather, it is a test by which the hearts and the ranks are purified. Then the opening will

be returned to the believers and the promise of Allāh will take place for them with victory and establishment…." [214]

- And lastly, you must know that the people concerning this truth are of two types:

1. A man who is firm and who makes the *Millah* of Ibrāhīm and the religion of all the Messengers to be known according to its aforementioned description. So this one is from the open Victorious Assembly (*At-Tā'ifah Al-Mansūrah*), [215] while being a caller to the truth who mixes with the people and remaining patient with their harm. And he is the one who has won the honor of both abodes (i.e. this life and the hereafter). And he is the one about whom, Allāh said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

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[214] From *Ath-Thilāl*, with some rearrangement.

[215] **Trans. Note:** As for the *Hadīth* of "The Victorious Assembly" (*At-Tā'ifah Al-Mansūrah*), the Messenger of Allāh صلى الله عليه و سلم said, "There will not cease to be an assembly (*Tā'ifah*), from my nation (*Ummah*), establishing the order of Allāh. They are unharmed by those who betray them or oppose them, until the matter of Allāh arrives while they are dominant over the people." – narrated by Muslim from Muʿawiyyah, may Allāh be pleased with him. And he صلى الله عليه و سلم said, "And this religion (*Dīn*) will never cease to be established. A group (*ʿIsābah*) from the Muslims will fight upon that until the hour arrives." – Narrated by Muslim from Jābir bin Samurah.

And who is better in speech than he who says: "My Lord is Allāh," and then stands straight, and invites (men) to Allāh and does righteous deeds, and says: "I am one of the Muslims." [216]

And this is the meaning of the *Hadīth*, "The believer who mixes with the people while being patient upon their harm is superior…" [217]

And the harm only takes place because he comes with what the Messengers came with. He neither cozies-up to the people of falsehood, nor does he incline towards them nor is he satisfied with their falsehood. Rather, he has disavowal (*Barā'ah*) from them while openly showing enmity towards them and abandoning all those who assist them in their falsehood including their positions and their employment or carīrs or their path. And whoever's condition is this; he is not sinful for living in their society or their countries. And it is not obligatory upon him to emigrate away from any country he may be in. The *Shaykh*, Hamad bin 'Atīq said within his discussion about His, the Most High's, statement:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

Indeed there has been an excellent example for you in Ibrāhīm and those with him… [218] – the verse.

"…become openly seen…" In other words, made apparent and clear. And the intent is to clearly continue show enmity and hatred towards

[216] *Fusilat,* 33.
[217] **Trans. Note:** Narrated by *Imām* Ahmad and At-Tirmithī and others as mentioned earlier.
[218] *Al-Mumtahinah,* 4.

those who oppose his Lord. So whoever fulfills that, both in knowledge and action, while openly making it clear so that the people of his country perceive it from him, it is not obligatory upon him to perform the emigration away from whichever country he is in. But whoever is not like that, and yet he assumes that if he is left to pray and to fast and perform the pilgrimage (*H̲ajj*), that the (obligation of) emigration falls off of him, then this one is ignorant of his religion, and he is someone who is unaware of the essence of the message of the Messengers…” [219]

And this category of people; if they openly make the truth known and are thereafter threatened with being killed or tortured and yet there is no country, which they can emigrate to, then they have a good example in the people of the cave who withdrew with their religion and fled with it to the mountains. [220] And another example (for them) is in the companions of the trenches [221] who were burned (to death) in the path of their belief (*ʹAqīdah*) and their *Tawh̲īd*. And they neither weakened nor did they surrender. And (another example is) the companions of the Prophet, who performed the emigration (*Hijrah*) and performed *Jihād* and fought and were killed. And your Lord is sufficient as a guide and a victor.

If it were not for them, it would have collapsed along with its people.
But its unshakable mountains and its pegs were there.
And if it were not for them then
But they are in it as full moons

[219] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 199.
[220] **Trans. Note:** “The People of the Cave”, as mentioned in *Sūrat Al-Kahf*, 9 -22.
[221] **Trans. Note:** As in the story of the Boy and the King mentioned earlier.

darkness would have shrouded   and stars.
its people.

2. Or a weak man who shuts his house upon himself and concentrates on his family (affairs) and strives to save them and to preserve them from the *Shirk* and its people and from a fire (i.e. Hell) whose fuel is men and stones. He avoids the disbelievers (*Kuffār*) and turns away from them and he does not show any satisfaction with their falsehood nor does he assist it in any way. And this is a must for the safety of his *Tawhīd* so that his heart remains calm with enmity and hatred for the *Shirk* and the *Mushrikīn*. He awaits the removal of the preventing factor (of his leaving) and he waits for opportunities to flī with his religion and for the emigration (*Hijrah*), which leads to less evil and wherein he will be able to show his religion, such as the emigration (*Hijrah*) of the emigrants (i.e. the companions) to Abyssinia.

- Or another (type) would be one who openly shows the pleasure with the people of falsehood, while cozying-up to their lies and their misguidances. So this one has three different (possible) conditions, which the *Shaykh*, Ibn ‘Atīq mentioned [222] when he said:

“The First Condition: That he complies with them both internally and externally. So he is a disbeliever (*Kāfir*), whether he was compelled or not compelled. Therefore, he is from those about whom Allāh said:

[222] *Sabīl An-Najāt Wal-Fakāk*, page 62.

…but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment." [223]

"The Second Condition: That he complies with them and inclines towards them internally, while opposing them externally. Therefore, this one is also a disbeliever (*Kāfir*) and they are the hypocrites (*Munāfiqīn*)."

"The Third Condition: That he complies with them externally, while opposing them internally. And this is of two types; the first of which is he who does so due to the fact that he is under their power, while they beat him and hold him and threaten him with death. Therefore, he in such a condition is allowed to comply with them externally, while his heart is calm with faith (*Īmān*), as it happened with ʿAmmār. [224] He, the Most High, said: **…except him who is forced thereto and whose heart is at rest with Faith…"** [225]

I say: And it is a must for the one such as this, as we have mentioned beforehand, to continuously strive – just as the weak ones from the companions of the Prophet صلى الله عليه و سلم – to flī with his religion and to continuously supplicate:

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[223] *An-Nahl*, 106.

[224] **Trans. Note:** Referring to the story of ʿAmmār bin Yāsir, may Allāh be pleased with him, and what occurred when the polytheists tortured him. This will be discussed further in an upcoming footnote.

[225] *An-Nahl*, 106.

رَبَّنَا أَخْرِجْنَا مِنْ هَـــذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

"Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." [226]

Then he (i.e. Hamad bin 'Atīq) said, "And the second type is that he complies with them externally, while opposing them internally, without him being beneath their power. And instead, he was held upon that either by hope or authority or wealth or extreme devotion to one's nation or family or fear of what may happen with his wealth. So he, in such a condition, would be an apostate (*Murtad*) and his hatred for them internally would not benefit him. And he would be from those about whom Allāh said: **That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve.** [227] So He informed us that they were not held upon their disbelief (*Kufr*) because of ignorance or their hatred or their love of falsehood, rather it was only because they took a share from the shares of this worldly life (*Dunyā*) and they put that ahead of their religion." He said, "And this is the meaning of the words of *Shaykh Al-Islām*, Muhammad bin ʿAbdulwahhāb, may Allāh, the Most High, be merciful to him."

- I say: The meaning of the words of the *Shaykh*, Muhammad bin ʿAbdulwahhāb, which Ibn 'Atīq was referring to are present at

[226] *An-Nisā'*, 75.
[227] *An-Nahl*, 107.

many places within his books and his treatises. From them, for example, were his words:

"Know that the evidence for the declaration of disbelief (*Takfīr*) of a righteous Muslim, if he makes *Shirk* with Allāh or allies himself with the polytheists (*Mushrikīn*) against the monotheists (*Muwahhidīn*) while not making *Shirk*, is more than can be enumerated from the words of Allāh and the words of His Messenger and the words of the scholars (*'Ulamā*). And I will mention a verse for you from the words of Allāh, which the people of knowledge formed consensus (*Ijmā'*) upon its interpretation, saying that it refers to the Muslims, and that if a man says such a thing, then he is a disbeliever (*Kāfir*), no matter when it happens. He, the Most High, said: **Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith…** [228] – the verse. And in it (i.e. its interpretation) they mentioned that they (i.e. these people) chose this worldly life (*Dunyā*) over the life of the hereafter. So if the scholars (*'Ulamā*) mention that it was revealed regarding the companions (*Sahābah*), when the people of Makkah put them through tribulation (*Fitnah*), while mentioning that if the companion uttered the words of *Shirk* upon his tongue while at the same time he hates that (i.e. *Shirk*) and has enmity towards its people, but only due to fear of them, then he is a disbeliever (*Kāfir*) after having faith (*Īmān*)." [229]

And this complies with the words of the *Shaykh*, Ibn 'Atīq, which have passed as well as the words of *Shaykh* Sulaymān, which are forthcoming. And they are threatening words and I know for certain

[228] *An-Nahl*, 106.
[229] *Majmū'at Ar-Risā'il An-Najdiyyah*, page 42.

that if they were from my own words as opposed to being the words of these *Imām* scholars, it would have been said, "*Khawārij*!" and "*Takfīr*!" despite the fact that this verse is a clear text concerning that. And this issue differs from the matter of compulsion upon uttering disbelief (*Kufr*), wherein the one who utters it is excused. So we are among people who were neither compelled nor have they been beaten nor were they tortured. Rather, they were only held upon openly showing the compliance and the allegiance with the polytheists (*Mushrikīn*), due to loving this worldly life (*Dunyā*) and the fear of (losing) it, as well as hope for wealth and extreme devotion to one's dwellings; "The Land and the Prosperity," as they say.

So this is prioritizing this worldly life (*Dunyā*) over the life of the hereafter and purchasing the luxuries of this life, which came to an end by throwing away the religion and the *Tawhīd* and the belief (*ʿAqīdah*). Perhaps they shield themselves by invoking (the excuse) of compulsion and their claim that it was a necessity, while in reality they are not from its people (i.e. the compelled people). For this (reason), Allāh, the Most High, said in *Sūrat Āl-ʿImrān*, after He prohibited the allegiance towards His enemies and permitted the *Tuqyah* [230] for the one who is actually compelled; He warned by saying:

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[230] **Trans. Note:** His use of the word "*Tuqyah*" here, refers to making it appear as though the words of disbelief (*Kufr*) have been uttered, while being compelled or tortured or beaten etc., when in reality, what has been said is only interpreted or understood to be disbelief (*Kufr*) by the one who is compelling.

Imām Al-Qurtubī, may Allāh be merciful to him said, "Those who have studied in-depth from the scholars (ʻ*Ulamā*) have said, 'If the compelled one utters disbelief (*Kufr*), then it is not permitted for him to say upon his → tongue (anything)

وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ وَإِلَى اللّهِ الْمَصِيرُ قُلْ إِن تُخْفُواْ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللّهُ

And Allāh warns you against Himself (His Punishment), and to Allāh is the final return. Say: "Whether you hide what is in your breasts or reveal it, Allāh knows it…" [231]

And He said in the verse, which directly follows it:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوَءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ

On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself (His Punishment)… [232]

And this is from the greatest threats of punishment and warnings towards those who contemplate the Book of Allāh and understand it.

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except that which is slightly different than it. Because in that slight change, there is an option to deceive (i.e. to not utter actual *Kufr*) but whenever it is not like that (i.e. he has the option to alter the words, but chooses not to) then he is a disbeliever (*Kāfir*) because the compulsion would not have power over the slight changes to the wording.' An example of that is if → they say to him, 'Disbelieve in Allāh! (*Yakfur Billāh*!),' but instead he (i.e. the compelled one) says, '…*Billāhī*,' such that he adds the letter '*Ya'*. And likewise, if it is said to him, 'Disbelieve in the Prophet! (*Yakfur Bin-Nabī*!),' but instead he says, 'I disbelieve in the '*Nabī*,' stressing (the last part), which refers to the place which is elevated from the ground." [*Al-Jāmi' Li-Ahkām Al-Qur'ān* , Vol. 10/187.]

[231] *Āl-'Imrān*, 28-29.

[232] *Āl-'Imrān*, 30.

But whomever Allāh wishes to fall into tribulation (*Fitnah*); then you cannot control anything, regarding him, besides Allāh. That is because many of those who have no share in goodness use compulsion as an excuse, while they are not from its people. And the scholars (*'Ulamā)* have mentioned conditions for the compulsion to be considered genuine. From them:

1. That the compeller is (actually) able to perform that which he is threatening to do and the compelled one, who is commanded, is unable to repel that even by fleeing.

2. That his assumption is certain that if he refuses, then he (i.e. the compeller) will put him into that (i.e. his threat).

3. That what he is being threatened with is immediate, such that if he were to say, "If you do not do such-and-such, I shall beat you tomorrow," then he is not considered someone who has been compelled.

4. That nothing indicates the excessiveness of the one who is commanded, such as his excīding (i.e. doing of saying even more) in that which would remove the trial (i.e. torture, beating etc.) from him.

- Just as they differentiated between that which the compelled one is threatened and frightened with, regarding the compulsion upon the disobediences and the compulsion upon uttering statements of disbelief (*Kufr*) or forming allegiance to the disbelievers and the likes of that, as they did not permit the second (type) except for the one who is tortured with a torment that he cannot endure. And

they mentioned being killed or being burned with fire or the severing of limbs or eternal imprisonment and the likes of that. And ʿAmmār, may Allāh be merciful to him, was the one whom the verses of *Tuqyah* were revealed about, and it is known that he did not say what he said except after seeing his mother and his father killed after he tasted several colors (i.e. experienced many types) of torture. [233] So his ribs were broken and he was harmed

[233] **Trans. Note:** "And like that is when the polytheists (*Mushrikīn*) took ʿAmmār, may Allāh be pleased with him, and they did not leave him alone (i.e. stop tormenting) him until he swore at the Prophet صلى الله عليه و سلم and mentioned good things about their gods. So he came to the Messenger of Allāh صلى الله عليه و سلم and was asked, "What has passed behind you?' He said, 'Evil, O Messenger of Allāh. I was not left alone until I spoke badly about you and good things about their gods.' So the Messenger of Allāh صلى الله عليه و سلم said, 'How was your heart (when you said it)?' He said, 'I found my heart calm with *Īmān*.' He said, 'If they return (to torment you), then you too return (to what they make you say)." [Look to *Hayāt As-Sahābah,* Vol. 1/292]

And Ibn Hajar said, "And it is well known that the aforementioned verse (i.e. *An-Nahl*, 106) was revealed for ʿAmmār bin Yāsir as it has come from the path of Abī ʿUbaydah bin Muhammad bin ʿAmmār bin Yāsir, who said, 'The polytheists (*Mushrikūn*) took ʿAmmār and tortured him until he complied with them in some of what they wanted. So he complained about that to the Prophet صلى الله عليه و سلم. So he said to him, 'How did you find your heart?' He said, 'Calm with faith (*Īmān*).' He said, 'Then if they return (to the torture) then return (to what you said)." And it is *Mursal,* and its men are all trustworthy. And was narrated by At-Tabarī and before him, ʿAbdurrazzāq and from him, ʿAbd bin Humayd." [*Fath Al-Bārī,* Vol. 12/312]

And *Shaykh* Abu Basīr ʿAbdulminʿim Mustafā Halīmah said, "But those who commit *Kufr* under circumstances that are easy and then consider that to be from compulsion (and claim that it was only) due to torment, although it could have been

for Allāh's sake with a severe harm, while most of those who use the excuse of *Tuqyah* from those who became corrupted in the tribulation (*Fitnah*) and drown in the falsehood and *Shirk*, were not even reached by a tenth of a tenth (i.e. 1%) from what reached him. But as we stated earlier, "Whomever Allāh wishes to fall into tribulation (*Fitnah*); then you cannot control anything, regarding him, besides Allāh."

I would add to this, the fact that the people of knowledge have mentioned within the chapters dealing with (the subject of) being compelled to utter words of disbelief (*Kufr*), that taking the ʿ*Azīmah* (i.e. the more difficult path) while remaining patient upon the harm and hoping for the reward of Allāh, the Most High, is greater and far superior. [234] And here were the stances of the companions (*Sahābah*)

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easily endured with the least amount of patience and steadfastness – and then they use as their proof, the story of ʿAmmār; they are (certainly) wrong and mistaken. This is because ʿAmmār, may Allāh be pleased with him, went to them (i.e. his tormentors) in order to command (the good) and forbid (the evil) and they killed his two parents in front of his eyes and burnt him with fire and immersed him in water. So he gave them what they demanded (i.e. the swearing at the Prophet صلى الله عليه و سلم and speaking good about their gods). And this is (found in) one of the narrations that the Prophet صلى الله عليه و سلم met ʿAmmār when he was wīping. "So he started to wipe his eyes saying, 'The → disbelievers (*Kuffār*) took you and immersed you in water so you said such-and-such. So if they return, say that to them (again)." And from ʿAmr bin Maymūn who said, "The *Mushrikīn* burnt ʿAmmār with fire." So where are they (i.e. these people who claim compulsion) compared to ʿAmmār and what happened to ʿAmmār?! [*Qawāʿid Fī At-Takfīr,* page 68; publication of Dār Al-Bashīr, ʿAmmān, 1415 H.]

[234] **Trans. Note:** From the proof of this rule is the saying of Abī Ad-Darda', "My beloved one صلى الله عليه و سلم advised me, 'Do not associate anything with Allāh, even if you are mutilated and burned." [Narrated by Ibn Mājah and Al-Bayhaqī and

and their followers and the *Imām*s, which bear witness to that. So with the likes of these stances, the making apparent and making the religion to be supreme would take place. And look to *Sahīh Al-Bukhārī*; "Chapter: The One Who Chooses the Beating and the Killing and the Humiliation Rather than Disbelief (*Kufr*)." And the supportive evidences for that are more than what can be counted, such as the stance of *Imām* Ahmad during the tribulation (*Fitnah*) of "The Creation of the *Qur'ān*" [235], and others, are many. [236]

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authenticated by *Shaykh* Al-Albānī in *Sahīh At-Targhīb*, #566] and his صلى الله عليه و سلم's saying, "Three (situations) – whoever is in them will taste the sweetness of faith (*Īmān*)..." and from what was mentioned, "…that he would hate to return to disbelief (*Kufr*) like he would hate to be thrown into the Fire." [Agreed upon].

[235] **Trans. Note:** "The *Fitnah* of the Creation of the *Qur'ān*", refers to the period wherein the *Jahmiyyah*; those who denied the attributes of Allāh such as speech, innovated and called to the belief that the *Qur'ān* was not the spīch of Allāh, rather it was His Creation. *Imām* Ahmad was from the foremost scholars of his time who opposed this belief and was subsequently beaten and imprisoned for this stance against their innovation.

[236] **Trans. Note:** One example from the scholars of the predecessors (*Salaf*) is what occurred between *Imām* Ahmad bin Hanbal and his contemporary, Yahyah bin Maʿīn; both of whom were great scholars from *Ahl As-Sunnah Wal-Jamā'ah*, during "The *Fitnah* of the Creation of the *Qur'ān*". *Shaykh* Abu Basīr ʿAbdulminʿim Mustafā Halīmah narrated: "And Yahyah bin Ma'īn – during the days of the *Fitnah* of the creation of the *Qur'ān* – took for himself, the concession (*Rukhsah*) and took for himself, the excuse of fear and said, 'The *Qur'ān* is created.' And when he entered upon *Imām* Ahmad, may Allāh be merciful to him, while he was ill, he gave *Salām* to him but he (i.e. *Imām* Ahmad) did not return his *Salām*. So he (i.e. Yahyah bin Ma'īn) did not stop making excuses and repeating the *Hadīth* of ʿAmmār and saying, 'Allāh, the Most High said: **…except him who is forced thereto and whose heart is at rest with Faith…**" So Ahmad turned his face away to the other side and Yahyah said, 'He will not except any excuse.' So when Yahyah left, Ahmad said (to his students), 'He uses the *Hadīth* of 'Ammār but the *Hadīth* of ʿAmmār is, '…I

And they mention His, the Most High's, statement:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

And of mankind are some who say: "We believe in Allāh," but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment… [237]

And likewise, they mention being offered the choice (of torture or showing *Kufr*) would negate it being compulsion and that this would be like the condition of Shuʿayb عليه الصلاة والسلام, with his people, as they gave him the choice between returning to the disbelief (*Kufr*) or leaving their village. And for that (reason), they (i.e. those scholars) did not permit the responding with and making disbelief (*Kufr*) to be apparent in such a situation. And we only mention all of this so that the one whom Allāh has bestowed the virtues of intellect and *Tawhīd* upon him, would recognize the strangeness of the religion in our time and the strangeness of its callers and its people who know it with real knowledge. And (also), that most of today's people have entered into the religion of governments and the religion of the *Tawāghīt*, out of choice and with no real compulsion at all, and merely due to love of

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passed them and they were swearing at you (i.e. the Prophet صلى الله عليه و سلم so I forbade them (from that) and they beat me…' whereas it is said to you (i.e. his students), 'We want to hit you.' So Yahyah said, 'By Allāh, I have not seen anyone under the cover of the sky who is more knowledgeable in the religion (*Dīn*) of Allāh than you." [*Qawāʿid Fī At-Takfīr*, pp. 68-69; publication of Dār Al-Bashīr, ʿAmmān, 1415 H.]

[237] *Al-ʿAnkabūt*, 10.

this worldly life (*Dunyā*) and its abodes and its wealth and its luxuries and its positions, ahead of the religion of Allāh as they cast it away and sell it for a miserable price. So beware from being like they are, such that you would become regretful.

- And with this (explanation), and the likes of it, the strangeness of the sayings of the *Shaykh*, Ibn ʿAtīq, concerning the one who complies with the *Mushrikīn* externally, while opposing them internally when he is not under their power, is removed. And rather he (i.e. the man who does this) was held to do this due to what was mentioned from the worldly life (*Dunyā*) and not due to compulsion. And his statement, "…while opposing them internally…" he means by that, and Allāh knows best, "…according to his claim (of opposing them)…" Otherwise, how could we know and see the reality of his inside in such a condition of his, except by the means of revelation, just like in the story of Hātib bin Abī Baltaʿah. And Allāh, the Powerful, the Majestic, did not hold us responsible for the internal, rather we judge upon the external. So just as we withhold our swords from the one who conceals the hypocrisy (*Nifāq*), while openly showing the allegiance towards *Islām*, and while making its apparent practices (i.e. prayer, *Hajj*) etc. then likewise, we use them (i.e. our swords) upon the head of the one who makes the allegiance to the disbelievers to be apparent while entering their group and siding with them, even if he claims that he has *Islām* upon the inside. Because Allāh, the Powerful, the Majestic, has made our worship – according to the rulings of this life – to be external. And He, glory be to Him, alone is the One who is responsible for their insides. And He knows the truthful from the liar and so He holds the people accountable for their deeds and He will resurrect them

upon their intentions. As in the *Hadīth* of the Mother of the Believers (i.e. ʿĀ'ishah), which is agrīd upon, concerning the army, which sinks (into the Earth) while there are clear-sighted ones amongst them as well as those who are compelled. [238] So Allāh destroys them all in this life (*Dunyā*) and He will resurrect them upon their intentions on the Day of Resurrection. And this is the meaning of the saying of 'Umar bin Al-Khattāb, may Allāh be pleased with him, as it is in *Sahīh Al-Bukhārī*: "Verily, there are people who were held accountable by revelation, during the time of the Messenger of Allāh صلى الله عليه و سلم. So whoever makes apparent to us goodness, then we give him security and draw near to him but we have nothing to do with his insides. Allāh holds his insides accountable. And whoever makes evil apparent, then we will not give him security nor will we believe him, even if he says, 'My inside is good."

And likewise was the matter of the Prophet صلى الله عليه و سلم concerning his interaction with the people during battle and elsewhere. (For example) was Al-ʿAbbās bin ʿAbdulmuttalib, while claiming *Islām*

[238] **Trans. Note:** Referring to the *Hadīth* of ʿĀ'ishah, may Allāh be pleased with her, who said, "The Messenger of Allāh صلى الله عليه و سلم said, 'An army will set out against the *Ka'bah* and when it reaches a smooth, desolate land, the first of them to the last of them will be swallowed up by the earth." She (i.e. ʿĀ'ishah) asked, 'O Messenger of Allāh, why will all of them be swallowed up when amongst them there will be market places and those who are not from them?' He answered, 'The first of them to the last of them will be swallowed by the earth and then they will be resurrected in accordance to their intentions." [Narrated by Al-Bukhārī and Muslim.]

and attributing himself to it. [239] Yet he remained in Makkah, while it was a land of disbelief (*Dār Al-Kufr*) at that time and he did not perform the emigration (*Hijrah*) to the land of *Islām* (*Dār Al-Islām*) and he went out with the polytheists (*Mushrikīn*) on the Day of Badr. So when the Muslims captured him they treated him according to outward appearance and not according to what he claimed from *Islām* upon his inside. And this was because he went out in the ranks of the polytheists (*Mushrikīn*) increasing their numbers. And it is even narrated that he claimed that he was compelled to go out with them, as in some of the narrations (from the sources) previously referred to. And in some of them, the Prophet صلى الله عليه و سلم says to him, when he saw him use the excuse of compulsion, while claiming *Islām*, "Allāh knows best about your condition. If what you claim is true, then Allāh will reward you for that. But the outward appearance of your matter is that you were against us, therefore pay your ransom." [240]

In any case, it is sufficient for us here what was affirmed in *Sahīh Al-Bukhārī* and others from that (event). The Prophet صلى الله عليه و سلم treated him according to his outer appearance and did not free him until he paid his ransom, just like the rest of the captives from the *Mushrikīn*. And perhaps from this point, also, is that which came in *Sahīh Muslim* from the *Hadīth* of ʿImrān bin Husayn, in the story of the man from (the tribe of) Banī ʿUqayl, who was from those who

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[239] Look, for example, to *Mujmiʿ Az-Zawā'id*, Vol. 6/88, 89-91 and *Mushkil Al-Āthār*, Vol. 4/242-246 and elsewhere.

[240] Narrated by *Imām* Ahmad and its men are trustworthy except that in it was a narrator who was not named.

formed a treaty with (the tribe of) Thaqīf, who was captured. And the Prophet did not release him, despite his claim of *Islām*. [241]

So it becomes known from all of this that we are held accountable regarding our interactions and rulings in this life, based upon the outward appearance, as opposed to our insides. And this is from the favor of Allāh, the Powerful, the Majestic, upon us. Otherwise, *Islām* and its people would become the pawns and amusements for every spy and vile one and *Zindīq*.[242]

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[241] Look for it in the summarized version by Al-Munthirī below #1,008.

[242] **Trans. Note:** A "*Zindīq*" or the "*Zanādiqah"* are similar to the hypocrites (*Munāfiqīn*) in that they show *Islām* on their outside while having disbelief (*Kufr*) upon their inside. The difference is that the *Zindīq* will occasionally demonstrate actions or statements of disbelief but when he is approached, he denies that he has disbelieved and claims that he is upon *Islām*.

Abu Idrīs narrated, "People from the *Zanādiqah* who had apostated, were brought to ʿAlī. He questioned them yet they denied it, so it (i.e. their disbelief) was clarified to them." He (i.e. Abu Idrīs) said, "So he killed them without giving them time to repent (i.e. return to *Islām*)." He (i.e. Abu Idrīs) said, "A man who was a Christian and became a Muslim but latter apostated, was later brought before him (i.e. ʿAlī) so he questioned that man and found that this man admitted to what he had done therefore ʿAlī) asked him to repent. It was said to him (i.e. ʿAlī), 'Why did you ask him to repent but you didn't ask the others to repent?' He said, 'This one admitted what he had done but those others did → not admit it and they even denied (their *Kufr*) until it had to be proven to them. So this is why I did not give them time to repent." And according to another narration, "Do you know why I asked the Christian to repent? I asked him to repent because he (openly) showed his religion but the *Zanādiqah* – those, who required it to be proven to them, rejected (the charge). So I killed them because they denied it until it was proven to them." [Narrated by Ibn Taymiyyah in *As-Sārim Al-Maslūl 'Ala Shātim Ar-Rasūl*, page 360.]

And from this point, is the story of Hātib and what came from his deed in the year of the Conquest (*Fath*) of Makkah. So the basic rule is that the judgment, upon the outward appearance of the one who commits the likes of his deed, is with disbelief (*Kufr*) and that the Muslims are to judge upon him with what his outward appearance would dictate from (either) killing or capture. And (this applies despite) whoever noticed the condition of the apostates and their categories and some of their arguments and (false) interpretations. And the evidence is in how those who were deceived into testifying, by some of the men, to the (so-called) Prophethood of Musaylamah and the story of Thumāmah and Al-Yashqarī and the likes of that, and in how (Abu Bakr) *As-Siddīq* treated them all according to the outward appearance. **[243]** So he treated them with the killing and with

[243] **Trans. Note:** Referring to the events during the war against the apostates, during the *Khilāfah* of Abu Bakr and his subsequent treatment of them all as disbelievers; whether they were from the apostates themselves or from those who assisted them. And the evidence of this treatment of Abu Bakr comes in how he fought them all with the rulings (*Ahkām*) of the disbelievers, by testifying that their slain were all in the fire, and by neither praying upon them, nor accepting blood-money from them on behalf of the slain Muslims or other than that from the rulings (*Ahkām*) of fighting the disbelievers (*Kuffār*). And this treatment was all based upon their outward actions. Ash-Shawkānī narrated that Tāriq bin Shīhāb said, "A delegation of Buzākhah, from the *Asad* and *Ghutfān* (tribes) came to Abu Bakr asking him for reconciliation. So he gave them the choice between an economically harmful war or a humiliating treaty. So they asked, 'We know what this economical harm is, but what is the humiliation?' He said, 'The weapons and horses will be taken away from you and we shall kīp as war booty (*Ghanīmah*), what we took from you. And you shall return to → us, what you took from us. And you shall pay the blood-money for our slain. And your slain shall be in the fire. And you shall be left as a people who follow the tails of camels (i.e. farmers) until Allāh shows the successor of His

captivity and this was from his greatest virtues and merits and good deeds (*Hasanāt*). He understood the correctness of that which we are intending (i.e. in the explanation of this rule) and to which we are referring. And review for that, the words of the *Shaykh*, Muhammad bin ʽAbdulwahhāb, may Allāh be merciful to him, as they are plentiful in this subject. [244] And this was completely what was understood by ʽUmar, may Allāh be merciful to him, in the story of Hātib, while he made it clear in the presence of the Prophet صلى الله عليه و سلم yet it is known that the Prophet did not object to ʽUmar's understanding, nor did he say to him at that instance, "If a man says to his brother, 'O disbeliever (*Kāfir*),' then one of them has been reached by it." [245]

Messenger (i.e. Abu Bakr) and the Emigrants (*Muhājirīn*), something by which to excuse you.' So (later) Abu Bakr presented what he had said to the people. So ʽUmar stood up and said, 'I have an opinion that I shall advise you with. As for what you mentioned from the economically harmful war and the humiliating reconciliation, then what you have mentioned is great. And as for us keeping what we took from them as war booty (*Ghanāmah*), while they return what they took from us, then what you mentioned is great. As for what you mentioned about them paying us the blood-money for our slain, and their slain being in the Fire, then our slain fought and were killed upon the command of Allāh; their reward is with Allāh and they have no blood-money.' He (i.e. the narrator) said, 'So the people followed what 'Umar suggested." [Narrated by Al-Barqānī upon the conditions of Al-Bukhārī – *Nayl Al-Awtār*, Vol. 8/22] And Ibn Hajar mentioned, "Al-Bukhārī condensed it by narrating part of it, which was his (i.e. Abu Bakr's) saying to them, 'You shall follow the tails of camels…' – up to his saying – '…something by which to excuse you.' And Al-Barqānī narrated it in its full length, with the same chain that Al-Bukhārī narrated in that part of it." [*Fath Al-Bārī*, Vol. 13/210.]

[244] Look, for example, to the six topics, which he mentioned in introduction to the History (*Sīrah*) and elsewhere, as they are abundant.

[245] **Trans. Note:** The point of the author here is to address the doubts that some of the people of negligence use in completely negating the declaration of disbelief

Rather, he approved his judgment and did not object to it concerning those who do not have a preventative factor, such as the preventative factor of Hātib. [246] And he validated Hātib's inside for us, with his

(*Takfīr*) unless they have confirmation of what is inside that person's heart. In doing so, they often use as evidence, the *Hadīth*s such as: "Whoever says to his brother, 'O *Kāfir*…' it returns upon one of them." Or the *Hadīth*, "Anyone who says to his brother, 'O *Kāfir*…' or 'O enemy of Allāh…' while it is not correct, it would return back to him." [*Sahīh Al-Bukhārī*] So when ʿUmar said what he said regarding Hātib, may Allāh be pleased with them, this is evidence that he was judging him from his external actions, while not attempting to look to his inside. And when ʿUmar did that in the presence of the Messenger of Allāh صلى الله عليه و سلم, he was not rebuked or corrected or condemned in → the least. Rather, the Messenger of Allāh merely said, "And what informs you…", without objecting to that from ʿUmar.

[246] **Trans. Note:** By "preventative factor" (obstacle) the author refers to those things, which would prevent the declaration of disbelief (*Takfīr*) such as compulsion, insanity, misinterpretations etc. Therefore, even if a particular action or statement is dīmed to be major disbelief (*Kufr Akbar*), it may be that a particular person has a "preventative factor", which would excuse him from having the declaration of disbelief (*Takfīr*) applied to him specifically.

Ibn Taymiyyah, may Allāh be merciful to him said, "The truth of the matter regarding this, is that a statement may be disbelief (*Kufr*). So it is said, 'Whoever says this (thing) is a disbeliever (*Kāfir*).' However, an individual who says this thing is not immediately called a disbeliever (*Kāfir*) until the clarification – the kind of which will render a person a disbeliever (*Kāfir*) if he denies it, has been established upon him…'

'And the sayings, which – whoever says them, disbelieves; it may be that this man did not posses the texts, which are required to understand the truth (or maybe they) did not reach him or he might have them but he did not consider them acceptable (i.e. authentic etc.) or he may not have understood them correctly or he may have misunderstandings that Allāh will excuse. So whosoever, from the believers, is juristically qualified (*Mujtahid*), yet makes an error, then surely Allāh will forgive

statement, “And what informs you? Perhaps Allāh looked upon the people of Badr…” And Hātib, may Allāh be pleased with him, said – as it has come in Al-Bukhārī and elsewhere, “And I did not do so while disbelieving, nor while apostatizing, nor while being pleased with disbelief (*Kufr*) after *Islām*.” So he صلى الله عليه و سلم said, in his approval, “He has told you the truth.” And the rushing to this

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his error, whoever he may be. → (This applies) whether it is in matters of belief or matters of deeds. This is what the companions (*Sahābah*) of the Messenger of Allāh صلى الله عليه و سلم and the majority of the leaders of *Islām* are upon. And they did not divide matters into matters of fundamentals (*Usūl*) – such that whoever negates it (automatically) disbelieves or into branches (*Farū'*) – such that he who negates it never disbelieves…'

'And the general curses do not always implicate the cursing of the specific individual (because) that (person may) have something that prevents the curse from applying to him. And like that, is the general declaration of disbelief (*Takfīr*) and the general threats of punishment. Based on this, the general threat of punishment in the Book and the *Sunnah*, is made subject to the precondition of the establishment of conditions and the elimination of all the preventative factors…'

'…And I used to make it clear to them that it has been narrated to them from the predecessors (*Salaf*) and the *Imām*s that issuing the declaration of disbelief (*Takfīr*) to one who says such-and-such is also correct, but it is compulsory to differentiate between the general and the specific (by declaring), 'Whoever does this, then he is such-and-such!' And this is the same way the predecessors (*Salaf)* did it when they would say, 'Whoever says such-and-such, then he is such-and-such.' The specific individual will prevent the general threats of punishment from applying to him through his repentance or rewards, which would cancel it (i.e. punishment) or the trials, which befall him that might cancel it or the intercession, which may be accepted (by Allāh).” [Look to *Majmū' Al-Fatāwa*, Vol. 3/230; Vol. 10/329; Vol. 23/41.]

statement of his, may Allāh be merciful to him, is from the most apparent evidences that the companions (*Sahābah*) had it embedded in themselves that the basic rule, regarding the outward appearance of this deed, is apostasy and disbelief (*Kufr*). **[247]** And in the narration of Abī Yaʿla and Ahmad, he said, "Verily, I did not do it in order to betray the Messenger of Allāh صلى الله عليه و سلم nor due to hypocrisy (*Nifāq*). I knew that Allāh would make His Messenger dominant and fulfill His Light for him." And in another narration of theirs, as well, "By Allāh, O Messenger of Allāh, the faith (*Īmān*) did not change from my heart…" [248] And contemplate the statement of the Prophet صلى الله عليه و سلم in the narration of Al-Bukhārī, "…he has told you the truth." So this companion who participated in Badr, was made an exception by the Prophet صلى الله عليه و سلم and he approved of him and bore witness upon the truthfulness of his insides and that he did not do so out of apostasy or disbelief (*Kufr*). Rather, it was a major sin from the major sins, which he committed as opposed to the fact that he was a participant at Badr. So is there, from those who act so easily in the allegiance to the disbelievers who overuse the story of Hātib? Are any of them today, on the face of the Earth, who is a participant at Badr whom Allāh has looked upon his heart so that if they were to perform

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[247] **Trans. Note:** The *Shaykh*'s point here is that the fact that Hātib, may Allāh be merciful to him, said this, shows that the companions who were present, were holding him as one who had apostated due to disbelief (*Kufr*) and being pleased with disbelief (*Kufr*). Therefore, Hātib said this statement in order to remove this assumption of him and this is proof that the companions did, in fact, hold this action to be an action of disbelief and apostasy. Otherwise, he would not have felt it necessary to say this in his defense.

[248] Look to *Mujmiʿ Az-Zawā'id*, Vol. 9/306.

this deed; a major sin, in absolute terms and become easy in it and collapse, breaking down? [249]

And we would not ask this question except after we knew the truthfulness of their insides and that they did not commit it due to apostasy nor out of disbelief (*Kufr*), furthermore, like the shedding of leaves of the Tragacanth plant. [250] So from where would we now, after the revelation has been cut off, discover the validity of their insides? And who would approve of them and bear witness for us, after the Messenger of Allāh صلى الله عليه و سلم? So this (i.e. example of Hātib) was a preventative factor, from the preventative factors of disbelief (*Kufr*), coming from the interior as opposed to the exterior. But we are not held upon that after the cutting off of the revelation. And therefore, the basis of he who makes apparent the inclination towards the disbelievers and the compliance with them and allegiance towards them, is that we judge upon him according to his outward appearance, as it has passed. And Allāh will be responsible for their insides if they are upon other than that and he will be resurrected according to his intention in case the Muslims kill him while he is among the ranks of the disbelievers (*Kuffār*). And if he is captured, then the rulings

[249] **Trans. Note:** This section from the *Shaykh*, Abu Muhammad Al-Maqdisī, may Allāh preserve him, is somewhat ambiguous. This is because there is no real explanation of what the preventative factor from the declaration of Hātib's disbelief (*Takfīr*) was. Refer to the Appendix: "Refuting the Doubts Related to the Event of Hātib bin Abī Baltaʿah", for a more detailed discussion of this → topic and the opinions of the scholars regarding assisting the disbelievers (*Kuffār*) against the Muslims and how this relates to the story of Hātib, may Allāh be pleased with him.

[250] **Trans. Note:** The "*Qatād*" or Tragacanth plant is one, which does not shed its leaves. Therefore, this expression implies that the ability to know the truth of one's insides is as unlikely as the Tragacanth plant shedding its leaves.

(which are applied to) the disbelievers are (also) to be implemented upon him, as it has passed. And the Muslims are excused in killing he who makes the likes of this apparent, even if he profess and claims that inside him is *Al-Islām* as well as his allegiance to its people. And concerning this, look to the discussion of *Shaykh Al-Islām*, Ibn Taymiyyah, may Allāh, the Most High, be merciful to him, regarding the army that will attack the *Ka'bah*, [251] such that it shall sink down (into the Earth) and to the story of the capture of Al-ʿAbbās on the day of Badr, while he claimed *Islām*. [252] And likewise, the words of his student, of the *'Allāmah*, Ibn Al-Qayyim [253] and elsewhere from the verifying (*Muhaqaq*) scholars. And contemplate, also, the reason for the revelation of His, the Most High's, statement:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ

Verily! As for those whom the angels take (in death) while they are wronging themselves… [254]

Refer to it in *Sahīh Al-Bukhārī*" and elsewhere, as it is beneficial in this topic also. Pay attention and contemplate all of that and remove the dust of slīp from your eyes and do not be from the lazy, blind-followers.

- And lastly, the *Hāfith* (i.e. Ibn Hajar) mentioned from some of the people of the battles, "He said, 'And it is in '*Tafsīr* Yahyah bin

[251] **Trans. Note:** Referring to the *Hadīth* of ʿĀ'ishah from Al-Bukhārī and Muslim, which we narrated earlier.
[252] Look to *Majmū' Al-Fatāwa*, Vol. 28/537.
[253] Look to *Zād Al-Ma'ād*, Vol. 3/422.
[254] *An-Nisā'*, 97.

> Salām', that the phrasing of H̲ātib's letter was: 'And to procīd: O people of Quraysh, verily the Messenger of Allāh صلى الله عليه و سلم has come to you with an army like the night, which flows like a stream. So by Allāh, if he came to you alone, then Allāh would have granted him victory and fulfilled His promise to him. So beware of yourselves (i.e. be careful) and, '*As-Salām*'.' And likewise, this was mentioned by As-Suhaylī."[255]

I say: So if the intelligent one contemplates this letter of H̲ātib and what was in it from his trust in the victory of Allāh to His Prophet صلى الله عليه و سلم and his glorification of his status and yet, despite that, Allāh sent revelation concerning this, due to his deed; great verses, which make the skin of those who believe tremble. He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاء مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ

O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth and have driven out the Messenger and yourselves because you believe in Allāh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in

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255 *Fath̲ Al-Bārī*, Vol. 7/521.

secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. [256]

So if you contemplate the conditions of many of those who attribute themselves to the *Da'wah* and to *Islām* in this time and that which comes from them such as blessing, and cozying-up to, and even supporting, and assisting the slaves of the law and the tails of the European (*Franjī*) and the enemies of the *Sharī'ah*, and the *Tawhīd*, and that which they make apparent from their constitutions and their governments and the making oaths upon honoring their laws; then you will know the true strangeness of the religion and the strangeness of its people who know it with real knowledge and their rarity. So beware from negligence in the religion. Beware, (and again) beware.

The *Shaykh*, Hamad bin 'Atīq said, "As far as that which many of the people believe is an excuse, then verily it has been beautified (for them) by the *Shaytān* and his pleading. And that is that some of them; if the supporters of the *Shaytān* frighten him with fear, which has no (basis in) reality, then he assumes that it is permissible to comply with the polytheists (*Mushrikīn*) and to make their obedience apparent…" Then he mentioned words from *Shaykh Al-Islām*, Ibn Taymiyyah, concerning the one who is compelled to utter words of disbelief and that it could not be except while being beaten or tortured and killed, rather than with mere words or out of threats of separating him from his wife or his wealth or his family. Then he, may Allāh be merciful to him said, "So if you know that and you know what has come from many of the people, then the statement of the Prophet صلى الله عليه و سلم

[256] *Al-Mumtahinah*, 1.

has become clear to you: '*Islām* began strange and it shall return strange…' [257] And what is even rarer than that, are those who know its true reality. And with Allāh is the successful achievement (*Tawfīq*)." [258]

And the Shaykh, Sulaymān bin ʿAbdullāh bin *Ash-Shaykh*, Muhammad bin ʿAbdulwahhāb, the author of the book *Taysīr Al-ʿAzīz Al-Hamīd*, said in the introduction to the treatise *Hukm Muwalāt Ahl Al-Ishrāk*: "Know, may Allāh be merciful to you, that if the person openly shows to the *Mushrikīn* compliance with them in their religion, due to fear of them and the willingness to please them and cozying-up, in order to repel their evil, then he is a disbeliever (*Kāfir*) like them, even if he dislikes their religion and hates it while loving *Islām* and the Muslims…"

Then he mentioned what was even harsher than that from the supporting of the polytheists (*Mushrikīn*) financially and allegiance with them, while cutting off the allegiance to the Muslims. Until he said: "And no one is excused from that except for one who was compelled. And he would be one whom the polytheists (*Mushrikīn*) overpowered, such that they say to him, 'Disbelieve and do such-and-such, or else we do such-and-such to you and kill you,' or if they take him and torture him until he complies with them. In that case, it is allowed for him to comply with them upon his tongue, while his heart

[257] **Trans. Note:** Referring to the *Hadīth* of Abu Hurayrah, that the Messenger of Allāh صلى الله عليه و سلم said, "*Islām* began strange and it shall return strange as it began. So *Tūbah* (i.e. a tree in paradise) for the strangers!" [Narrated by Muslim and others.]

[258] From *Sabīl An-Najāt* within the same chapter.

is calm with faith (*Īmān*). And the scholars have formed a consensus (*Ijmāʿ*) that whoever speaks with disbelief, out of joking, disbelieves. So how about the one who openly shows the disbelief (*Kufr*) out of fear and lusting after this worldly life (*Dunyā*)?"

Then he began mentioning over twenty evidences for that. And for that (reason), the book became famously titled, *Ad-Dalā'il*. So all of that should be contemplated by those who attribute themselves to the *Daʿwah*, from those who openly show allegiance and compliance to the slaves of the *Yāsiq*, while they defend them and their laws and their governments and their armies. And they must understand this well, as it is very important for them, especially if they know that all of it was dedicated to the soldiers of the Egyptian state when they entered Najd, during the era of the *Shaykh*,

Hamad bin ʿAtīq and the *Shaykh*, Sulaymān, may Allāh be merciful to them both, as they wrote the book *Sabīl An-Najāt Wal-Fakāk* and the book *Ad-Dalā'il*, during that time, in order to warn the people from forming allegiance with those soldiers who used to adhere to, with much innovation (*Bidʿah*) and superstitions and the manifestations with the *Shirk* of the graves. [259] And from that which is known is that the famous scholars of Najd, from the descendants of Muhammad bin ʿAbdulwahhāb, in that era, used to declare the disbelief (*Takfīr*) to the Egyptian state and its soldiers who were following the Turkish state, as it is known from many of their treatises. Furthermore, they even declared the disbelief (*Takfīr*) to those who formed allegiance to them or entered into their obedience, while being satisfied with them and

[259] Look to page 309 and elsewhere in the Volume of *Jihād* within the book *Ad-Durar As-Saniyyah* .

taking them as guardians besides the believers. And the question, which urgently throws itself here, is: If this was the ruling of those *Imām* scholars, concerning the soldiers who followed the state, which most of the Muslims nowadays weep for and its days (i.e. they wish it would return), and if these books and their writings concerned those who formed allegiance with it or loved it or longed for it to be dominant, then what do you suppose they would say about the slaves of the modern-day *Yāsiq*? And with what do you see them ruling upon these who openly show allegiance to them and to their armies and their police, due to fearing banishment from their homes and liveliHūd or employment or other than that from the appeals of this worldly life and its luxuries. And with what do you see them judging those who take an oath upon being sincere to them or upon honoring their laws if they saw this time?

“So beware, (and again) beware, O you people of intellect. And repent, (and again) repent, O you unaware ones, as the tribulation (*Fitnah*) has occurred in the (very) roots of the religion, as opposed to its branches, or in this worldly life. So it must be that the family and the spouses and the wealth and the trade and the homes are a shield for the religion and a ransom for it (i.e. they are to be sacrificed for *Islām*). And the religion should not be made a ransom for them or a shield for them. He, the Most High, said: **Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight … are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And**

Allāh guides not the people who are *Al-Fāsiqūn*. [260] Therefore, understand it and contemplate it because Allāh has obligated that Allāh and His Messenger and *Al-Jihād* are more beloved than all of those eight matters (i.e. the aforementioned verse), much less one of them, or from that which is even lower than them from something that is considered even more repugnant. So the religion should be with you, the most valuable and highest commodity…" [261]

[Chapter:

[260] *At-Tawbah*, 24.
[261] *Ad-Durar As-Saniyyah*, Volume of *Jihād*, page 127.

From the Methods of the Transgressing Rulers (*Tughāt*) in Dissolving the *Millah* of Ibrāhīm and Eliminating it Within the Selves of the Callers (*Duʿāt*)]

And to proceed:

Therefore, if you have understood the *Millah* of Ibrāhīm with a clear understanding, and you have come to know that it was the methodology the Messengers and their followers and that it is the path to victory and success and happiness in both abodes (i.e. this life and the hereafter), then you must know afterwards, with certain knowledge, that the transgressors (*Tughāt*) in every era will never be satisfied with it. Rather, they fear this great *Millah* and are frightened by it and they are keen and enthusiastic in eliminating it and removing it from the selves of the callers (*Duʿāt*) via numerous paths and methods.

As he, the Most High, informed (us) about them, from a long time ago when He said in *Sūrat Al-Qalam*, while it is from the Makkah-period:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. [262]

So they wish that the callers (*Duʿāt*) would take other than it (i.e. this *Millah*) from the crooked paths so that they would stray from the *Daʿwah* of the solid, straight-forward *Daʿwah* of the Prophets, to

[262] *Al-Qalam*, 9.

paths in which their lies silence upon much of their falsehood, which will please their hearts or compromise with them in some of their matters. This way, the *Daʿwah* will die and its matters will dissolve and this matter dissolves away and its callers will stray from its straight, clear and apparent path. So the *Tughāt* know that the first retreat is a step backwards and then this step is followed by even more steps in which the callers (*Duʿāt*) forget the basic methodology of the *Daʿwah* (itself). And from this astrayness, without doubt, comes compromises with the people of falsehood in many of their falsehoods or (at least) in some of them. And that is the height of what they hope for from the very beginning, such that when they see those callers (*Duʿāt*) stepping down and retreating, then they will make apparent to them how pleased they are with them and their *Daʿwah*. Then they draw near to them and praise their efforts and show love and affection towards them. He, the Most High, said:

وَإِن كَادُواْ لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذًا لاَّتَّخَذُوكَ خَلِيلاً

Verily, they were about to tempt you away from that which We have revealed (the *Qur'ān*) unto you to fabricate something other than it against Us, and then they would certainly have taken you a friend! [263]

Sayyid Qutb, may Allāh be merciful to him, mentioned something at this verse, after he mentioned the efforts of the polytheists (*Mushrikīn*) in negotiating with the Messenger صلى الله عليه و سلم upon many of the issues of the religion and his *Daʿwah*. And from that, (he

[263] *Al-Isrā'*, 73.

mentioned) leaving the criticism of their gods and that which their fathers were upon, to other than that. He said:

"These efforts, from which Allāh protected His Messenger; they are the efforts of the people of the authority (*Sultān*) towards the people of the *Daʿwah* in all times. They are efforts to deceive them so that they would stray ever-so-slightly from the straightness of the *Daʿwah* and its solidarity. And they become pleased with the mediocre life, which they use to deceive them, as opposed to the many benefits. And from the carriers of the *Daʿwah*s, are those who were caused to fall into tribulation (*Fitnah*), in this fashion, away from his *Daʿwah* because they saw the matter as easy. So the people of the authority (*Sultān*) do not seek from him to leave his *Daʿwah* completely, rather they only seek slight adjustments from him, so that the two sides can mīt in the middle of the path (i.e. compromise). And the *Shaytān* might come to the carrier of the *Daʿwah* from this gap so that he may see that the best *Daʿwah* is to attain (positions) with the people of authority (*Sultān*), even if this means stepping down from a part of it! However, the slight astrayness at the outset of the path ends with the complete astrayness at the end of the path. And a person of the *Daʿwah* who accepts the surrender of part of it; even if it is a small part, and (submits) to give up a piece of it – even if it is small, is unable to stop at what he surrendered the first time, due to (the fact that) his being prepared to surrender increases every time – he will backslide! And the people of the authority (*Sultān*) work gradually with the people of the *Daʿwah*s, so that if they surrender a part of it, then they will lose their dignity and their shield. And the ones being overtaken know that both the continuing of the negotiation while raising its cost, and in attaining the (positions) with the people of authority to their ranks, is a spiritual defeat in that they come to

depend upon the people of the authority, in order to give victory to the *Daʿwah*. And Allāh alone is the one whom the believers depend upon in their *Daʿwah*. And whenever the defeat spreads in the depths of the self, then this defeat will never result in victory!"

Yes, and we see many of the *Duʿāt* nowadays whom the transgressors (*Tughāt*) have taken as friends such that they neither harm them nor do they take them as enemies, because these callers (*Duʿāt*) have openly shown their satisfaction with much of their falsehood. So they met with them in the middle of the road (i.e. compromised) and sat with them in the seminars and at the celebrations and destructions.

And from the examples of those methods in our current situation:

- What we have already referred to from what many of the transgressors (*Tughāt*) have established such as parliaments and councils of the nation and the likes of that, so that they join their oppressors from the *Duʿāt* and others. So they sit with them in it (i.e. parliaments etc.) and convene there while mixing with them until they resolve the issues between them. So the issue never materializes into a matter of disavowal (*Barā'ah*) towards them or disbelief in their laws or in their constitutions or disconnection from all of their falsehood. Rather, (it is) cooperating and assisting and advising and sitting at the discussion tables for the benefit of the country and its economy and its security and…and…and… – all for the country whose *Tāghūt* controls it and rules it according to his desires and his manifestations of disbelief (*Kufr*). And this is a lapse, whose people we have lived amongst, and have seen most of those who attributed themselves to the methodology of the predecessors (*Manhaj As-Salaf*) or they envelope themselves in

the words of Sayyid Qutb and the likes of him. Yet despite that, after they have fallen into this lapse they applaud the *Tawāghīt* and stand up for them out of honor and respect and they address them according to their titles. They even call out for allegiance to their governments and their armies and their security and they take oaths upon honoring their constitutions and their laws and other than that. So what have they left for their *Daʿwah*? We seek refuge in Allāh form the astrayness.

And also from that is what many of the *Tawāghit* seek refuge in from the recruitment of the scholars (*ʿUlamā*), while preoccupying them with what benefits them (i.e. the rulers). Examples include waging war against their opposition and those who threaten them and their institutions and their governments, such as the communists or the *Shīʿah* or others from those who threaten them or threaten their rule. So the *Tawāghīt* seek refuge in some of those scholars (*ʿUlamā*), who are enthusiastic and outraged by these ideologies (i.e. those of the *Shīʿah*, communists etc.). So he assists them against their common enemy while deceiving those scholars in showing his enthusiasm for the religion and upon his people and his fear of those people regarding the sanctities of the Muslims, while backing them (i.e. the scholars) with assistance and endowments and titles in order to wage war against them. So those poor ones fall into his (i.e. the *Tāghūt*'s) snare, while spending their lives and their time and their *Daʿwah* in giving victory to one enemy against another enemy. The situation has even reached the point where many of them have completely ceased their enmity towards the *Tāghūt* and they befriend him and perhaps they even become, (slowly) day-by-day, from his soldiers and assistants, who are sincere to him and his government. They dedicate their lives in his service and cementing his throne and his rule and his state,

whether they perceive it, or it takes place in a way that they do not perceive it. And we wish they would comprehend the saying of the righteous slave (i.e. Mūsa عليه الصلاة والسلام):

رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ

"My Lord! For that with which You have favored me, I will never more be a "*Thahīr*" for the *Mujrimīn* (criminals, disobedient to Allâh, polytheists, sinners, etc.)!" [264]

As Al-Qurtubī narrated at this verse from some of the narrations, "The Israelite who sought the assistance of Moosa was a disbeliever (*Kāfir*) and it was only said that he was from his group, due to his being an Israelite, but it was not intended to mean compliance in terms of religion. So based upon this, he (i.e. Mūsa عليه الصلاة والسلا م) was regretful because he had assisted one disbeliever (*Kāfir*) against another disbeliever (*Kāfir*). So he said, "I will never again, after this, be a helper for the disbelievers."

And the "*Thahīr*" – in other words, "a helper". And we wish that they would understand His, the Most High's, statement:

يَا أَيُّهَا الَّذِينَ آمَنُواْ قَاتِلُواْ الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ وَلِيَجِدُواْ فِيكُمْ غِلْظَةً

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you… [265]

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[264] *Al-Qasas*, 17.
[265] *At-Tawbah*, 123.

That way, they would have avoided falling into what they fell into, because those communists and other than them; while they are (certainly) enemies to *Islām* and its people, and although having enmity towards them and disavowal (*Barā'ah*) from them with disbelief in their falsehood is also sought, the point is that (the Muslims) begin with the most important (enemy) then the (next) most important, then the next nearest (enemy) and then the next nearest (enemy). This is an issue, which is approved of and known from the history (*Sīrah*) of our Prophet Mu<u>h</u>ammad صلى الله عليه و سلم. Rather, the genuine intellect rebuffs the opposite (of this) because the threat of the nearest (enemy) and the more directly (involved) one, and his influence and all his evil (*Fasād*) and his tribulation are greater and far more serious than the farther one or (even) the near one (i.e. enemy) who is not as directly involved. [266] And for this (reason), the striving against oneself (i.e. his desires etc.) and against the *<u>Sh</u>aytān*, precedes

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[266] **Trans. Note:** And this issue is known in the books of *Islām*ic Jurisprudence (*Fiqh*) as "The Near Enemy and the Far Enemy". For example, Ibn Qudāmah said, "'Topic: And Every People Fight Those Who Are Nearest to Them From the Enemy' – And the basic principle in this is His, the Most High's, statement: **O you who believe! Fight those of the disbelievers who are close to you…** [*At-Tawbah*, 123] and because the nearest one is more harmful. And in fighting him, there is the repelling of his harm from those who are directly → facing them and from those who are behind them. And in being preoccupied with the further one, it gives him (i.e. the near enemy) an opportunity against the Muslims, due to their being preoccupied with other than him." And he went on to say, "If this is established, then if there is an excuse for starting with the further one, due to his being more feared or for a benefit in starting with him, due to his proximity or a possibility of overpowering him, or due to the nearest one being submissive or if there is something, which prevents fighting against him, then there is no problem in starting with the further one, due to it being a situation of nīd." [*Al-Mug<u>h</u>nī Wash-<u>Sh</u>ar<u>h</u> Al-Kabīr*, Vol. 10/372-373.]

the *Jihād* against the enemies, in a general sense. And the Messenger of Allāh صلى الله عليه و سلم; it would not be for him to begin (war) with Persia or with Rome or against the Jews while abandoning (the fighting of) those whom he was amongst. [267]

- Rather, perhaps many of the *Tawāghīt* would seek to take advantage of this dangerous hazard and exploit many of those ignorant scholars in blocking several of the callers (*Duʹāt*) and the alienation of their *Islām*ic groups who are the opponents of those scholars in the *Daʹwah* unto Allāh, or the discipline (*Mathhab*) or the methodology (*Manhaj*) or other than that. Furthermore, they may even elicit religious verdicts (*Fatāwa*) from them in order to eliminate them and their *Daʹwah*s by using the argument that they are from the *Khawārij* or the unjustified rebels (*Bughāt*) who go out spreading mischief (*Fasād*) in the land:

أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ

[267] **Trans. Note:** And in his interpretation (*Tafsīr*) of the verse: **O you who believe! Fight those of the disbelievers who are close to you…** *Al-Hāfith*, Ibn Kathīr said, "Allāh commands the believers to fight the disbelievers, the nearest in proximity to the *Islām*ic State, then the furthest. This is why the Messenger of Allāh صلى الله عليه و سلم started fighting the *Mushrikīn* within the Arabian Peninsula. When he finished with them and Allāh gave him control over Makkah, Al-Madīnah, At-Tā'if, Yemen, Yamāmah, Hajr, Khaybar, Hadramawt and other Arab provinces, and the various Arab tribes entered *Islām* in large crowds, he then stated to fight the Romans who were the nearest in proximity to the Arabian Peninsula, and as such, had the most right of being called to *Islām*, especially since they were from the People of the Book." [*Tafsīr Ibn Kathīr*, Vol. 2/528-529; publication of Dār Al-Fayhā', Damascus and Dār As-Salām, Riyādh, 2nd Edition, 1418 H.]

Verily! They are the ones who make mischief… [268]

And they are aware of this and they can feel it too. And we have witnessed this backsliding often from the people of our time. And to Allāh are the grievances. And those scholars and their brothers, the callers (*Duʿāt*) who, no matter what level they reach in misguidance, it is misguidance due to ignorance or (mistaken) interpretation – furthermore, even if it were from stubbornness while being knowledgeable, then it still would not reach the level of the misguidance of the *Tawāghīt* and their opposition to Allāh and His religion.

- And from that also, is the deception of the believers and the callers, with the positions and centers and employments and titles and granting them honor and wealth and homes while showering them with the charities and other than that, so that they can restrain them and burden them and seal their mouths with it and so that they can use these (provisions) to put in place the statement of the one who declares: "Do not bite the hand (lit. breast) that feeds you." And in this way, those callers and those scholars will fall into tribulation (*Fitnah*) due to them or due to their governments, until the situation reaches the point where they approve of the falsehood (*Bātil*) of those transgressors (*Tughāt*) through their various religious verdicts (*Fatāwa*) and with their reiteration of their merits while glorifying their praises, night and day.

Ibn Al-Jawzī said, "And from the deception of Iblīs upon the jurists (*Fuqahā'*) is their intermingling with the *Amīr*s and the *Sultān*s and

[268] **Trans. Note:** *Al-Baqarah*, 12.

their cozying-up to them and abandoning the making objections upon them, while being able to do so." [269] And he said, "And in general, the entrance upon the *Sultān*s is a huge threat because the intent may be for good at the start, but then it might change, due to their generosity and favors along with their greed for it. And he might not be able to refrain from cozying-up to them, while abandoning the making objections upon them. And Sufyān Ath-Thawrī used to say, 'I do not fear their humiliating me, rather I only fear their generosity such that my heart might incline towards them." [270]

And if the intelligent one reflects upon those whom Sufyān used to fear about the possibility of his heart inclining towards them, then he would find that the difference between them and the transgressors (*Tughāt*) of our time is quite wide and vast. So Allāh is the One from Whom we seek help. And may Allāh be merciful to the one who said:

No one makes a worse bargain than a scholar	*Who is manipulated by this Dunyā amongst the ignorant.*
He then starts to divide his religion as the Hands of Saba' [271]	*And eliminates it due to his zeal for gathering wealth.*
Whoever does not focus upon his Lord and fear Him	*Then both his hands have perished and his wealth departs.*

[269] *Talbīs Iblīs*, page 121.
[270] Page 122.
[271] **Trans. Note:** "Divided as the hands of *Saba'* (i.e. *Sheba*)," is an Arabic expression, which means that they became extremely divided. [Look to *Majma' Al-Bahrayn Wa Matla' An-Nīrayn*, Vol. 1/212.]

- And from this also is the demonstration of some of those *Tawāghīt* of their enthusiasm upon some aspects and branches of the religion (*Dīn*) and the *Daʿwah* to it, so that they may gather with that, many of the callers (*Duʿāt*) and the scholars (*ʿUlamā*), whose sincerity they fear, along with the love of the people towards them. Therefore, they establish colleges for them and curriculums and radio programs while preoccupying them with the ministries of endowments and its projects and its encyclopedias and other than that from whatever does not touch the transgression of those *Tawāghīt* and their evil (*Fasād*).

And from the likes of that also, are the leagues and establishments of harm, which those *Tawāghīt* establish, such as "The Muslim World League", which some of our poor scholars have been deceived into joining, despite its clear black path of cozying-up to the mischievous (*Fāsid*) governments generally, and to the *Saʿudī* government and its *Tawāghīt* in particular. And it has reached the point where it is rare that you would find any distributions or even a book from their publications, except that it overflows with the flattery and hypocrisy (*Nifāq*) towards that state, much less its direct ties and the ties to its shifty authorities of other various states. And its (i.e. these establishments) contradiction and its being opposed to some of those states would only result from loyalty to its mother-state. So when the matters between the *Tawāghīt* are upon that which is sought (i.e. peaceful), then it will publicly appear this way between them. But if a *Tāghūt*, such as Qathāfī, for instance, attacks its state or its *Tawāghīt* or its politics, then the religious verdicts (*Fatāwa*) and the condemnations flow as well as the continuous chastisement. Then later on, when the matters return to their original situation, these verdicts (*Fatāwa*) subside and become hushed and we cease to hear

even a whisper, despite the fact that this *Tāghūt* has not changed nor has he been altered in the slightest. Rather, his situation may even have become worse and more harmful than it was previously. And if they see him with their eyes performing the circumbulation (*Tawāf*) of the House (i.e. *Kaʿbah*) with his impurity (*Najāsah*) and his transgression (*Tughyān*), then they do not move a muscle. So to Allāh are the grievances. And in any case, this establishment and the likes of it does not excīd the fact that it is a government-based establishment and we have become accustomed to distrusting that which comes from the governments. And what a good custom that is.

- And from that, also, is what they grant to many of the callers (*Duʿāt*) from permits and licenses for the *Daʿwah* and delivering sermons (*Khutbah*s) and that which they establish from "Committees for the Commanding of the Good and the Forbiddance of Evil", which strive to assimilate and appease the zealous callers (*Duʿāt*), while at the same time, preventing them from (objecting to) the evil of the government itself and its politics and its falsehood (*Bātil*) and the greatest evils of its *Tawāghīt*. And they do this by preoccupying them with some of the evils of the general masses, which amount to a threat to the security of the state and the permanence of the rule of the *Tawāghīt*. And they (i.e. the scholars) would be unable to surpass that (i.e. forbidding the evil of the general masses) to the higher and greater levels (of evil), as long as they remain tied to those committees or those permits, which govern them or and their *Daʿwah*s by binding them firmly.

And from that, as well, is their destruction of and the elimination and killing of this *Millah* in the selves of the youth from the descendants

of the believers, by means of their schools and colleges and their media and their various *Tāghūt*-oriented establishments. So even though these *Tawāghīt* are worse in terms of their filth and greater in terms of their plotting than Pharaoh, such that they do not seek refuge in his methods of eliminating their sons, except as a last resort when their other filthy methods fail. Therefore, they strive hard prior to that in order to eliminate this *Millah* in their selves so that instead of them destroying the generations, by means which would be perceived (i.e. actual killing them) as Pharaoh did, they eliminate this *Millah* within them. So they destroy them with all forms of destruction and that occurs by raising them (i.e. students) upon loving them (i.e. the *Tawāghīt*) and having allegiance towards them and to their laws and their governments, by means of these evil (*Fāsid*) schools and their other various media, which many of the ignorant Muslims enter into and bring into their homes. So rather than the *Tawāghīt* causing the people to revolt by swiftly executing them in reality, they follow this vile policy so that the people will glorify their praise and their merits that they (i.e. the governments) have wiped out ignorance and spread the knowledge and civilization. And beyond all that, under this cover, they raise sincere followers and servants for the governments and their laws and to their governing families, from the descendants of the Muslims. Or at least they will raise a shapeless, ignorant, misguided generation, which turns away from this concrete *Daʿwah* and this solid *Millah*, while cozying-up to the people of falsehood (*Bātil*), which will be unable and unfit to confront them or even to consider it. And we have explained this matter and uncovered their vile methods in our treatise *Iʿdād Al-Qādat Al-Fawāris Bi Hajrī Fasād Al-Madāris*. [272]

[272] **Trans. Note:** "Preparing the Leading Knights For Abandoning the Evil of the

And how often does the caller (*Dā'ī*) fall and stumble when slipping in any of these hazards? So this situation in which we now live, including the people's distrust of the *Islām*ic leaderships and the scholars, is nothing more than one of the results of these hazards. And how small does he become in the eyes of the transgressors (*Tughāt*) themselves while removing his fear from their hearts, such that they neither fear him nor are they threatened by his *Daʿwah* and they do not give him any consideration at all? Yet, if they were to witness from him, firmness and solidarity, such as the solidarity of the mountains, with disavowal (*Barā'ah*) and refusal and disdain from lowering himself to them in any of the points of their paths, which oppose the methodology (*Manhaj*) of the proper *Daʿwah*, then they, at that point, they would give him a thousand considerations. And Allāh puts terror and dread in the hearts of the transgressors (*Tughāt*), just like the dread of the Prophet صلى الله عليه و سلم existed in the hearts those disbelievers (*Kuffār*). And just as he would be given the victory, due to that terror, by the distance of one month. [273] So beware these hazards and beware from falling into the games of the transgressors (*Tughāt*).

Schools".

[273] **Trans. Note:** Referring to the *Hadīth* narrated by from Al-Bukhārī and Muslim, from Jābir that the Messenger of Allāh صلى الله عليه و سلم said, "I have been given five things that were not given to anyone before me: I have been made victorious due to terror for a distance of one month's journey; the earth has been made a place of prayer for me – wherever and whoever of my nation wants to pray, he may pray; and the war booty has been made lawful for me, and this was not lawful for anyone before me. I have been given permission to intercede. The prophets used to be raised for their own people only, but I have been raised for all of mankind."

Finally, then Allāh, the Powerful, the Majestic, has clarified these steps for us and uncovered these games for us and He warned us about them. And He has given us the solution and the cure, while pointing us to the correct path. As He said, prior to His statement:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

They wish that you should compromise with them, so they (too) would compromise with you. [274]

He said:

فَلَا تُطِعِ الْمُكَذِّبِينَ

So obey not the deniers. [275]

Do not obey them and do not incline towards them and do not accept being half of their solutions (towards their goals) as your Lord has given you the religion of truth and He has pointed you to a straight path and He has guided you to the *Millah* of Ibrāhīm.

- And precisely like that, is His, the Most High's, statement in *Sūrat Al-Insān,* and it was also from the Makkah-period:

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا

Therefore be patient and submit to the Command of your Lord, and obey neither a sinner nor a disbeliever among them. [276]

[274] *Al-Qalam*, 9.
[275] *Al-Qalam*, 8.

And in mentioning the *Qur'ān* and Allāh, the Powerful, the Majestic's appreciation of His Prophet, in revealing this to him prior to the prohibition of obeying the sinful disbelievers, the correct path of the *Daʿwah* was clarified, because this path was not chosen by the callers (*Duʿāt*) or by the selves. And it is not for them to submerge it or to identify its distinctive qualities as they wish or choose. Rather it is only the *Millah* of Ibrāhīm and the *Daʿwah* of the Prophets and the Messengers, which is mentioned in full detail within this *Qur'ān*.

- And also like that, is His, the Most High's, statement in *Sūrat Al-Furqān*, which is also from the Makkah-period:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا

So obey not the disbelievers and make *Jihād* against them with it (the Qur'ān); the greatest *Jihād*. [277]

"…and make *Jihād* against them with it…" In other words, with the Noble *Qur'ān*. So do not drift to a methodology or practice or path in the *Daʿwah* other than the path with which you have been ordered in the *Qur'ān*. And warn them with this *Qur'ān* and do not take other than it from the crooked, deviated paths, in which there lies the obedience to the disbelievers (*Kuffār*) or the remaining silent upon some of their falsehood (*Bātil*).

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[276] *Al-Insān*, 24.
[277] *Al-Furqān*, 52.

- And likewise also, was His statement to His Prophet صلى الله عليه و سلم after He ordered him to make *Tilāwah* (precise recitation) with His Book [278] a little:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكْفُرْ

And obey not him whose heart We have made hīdless of Our Remembrance; one who follows his own lusts and affairs. And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. [279]

And these verses were from the Makkah-period as well.

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[278] And from the meanings of *At-Tilāwah* is: "The Following". So whoever makes *Tilāwah* upon something; in other words, "He has followed it."

And there is no doubt that the *Tilāwah* of the Book of Allāh, the Powerful, the Majestic, by reading it and studying it while adhering to it and following its commands, is from the greatest causes of steadfastness upon this path, as it has passed. And similarly, the constant remembrance of Allāh, the Powerful, the Majestic, and focusing upon Him while performing the Night Prayer (*Qiyām Al-Layl*), as He, the Most High said directly after the aforementioned verse, from *Sūrat Al-Insān*:

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

And remember the Name of your Lord every morning and afternoon and during night, prostrate yourself to Him, and glorify Him a long night through. [*Al-Insān*, 25 – 26].

[279] *Al-Kahf*, 28-29.

And likewise, is His, the Most High's, statement in *Sūrat Ash-Shoorah*, while it was also from the Makkah-period, after He mentioned what He had legislated for the previous Prophets, Nūh, Ibrāhīm, Mūsa and 'Īsa:

وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءهُمْ

…be on the straight path as you were ordered, and follow not their desires… [280]

And His, Glory be to Him, command to His Prophet, after a while, that he should declare to the disbelievers (*Kuffār*):

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

For us our deeds and for you your deeds. [281]

…is a clear disavowal (*Barā'ah*) from them and their astray desires and their methodologies and their paths.

And likewise, as well, was His, the Most High's statement to His Prophet صلى الله عليه و سلم in *Sūrat Al-Jāthiyah*, which was also from the Makkah-period:

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاء الَّذِينَ لَا يَعْلَمُونَ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا وإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

280 *Ash-Shūrah*, 15.
281 *Ash-Shūrah*, 15.

Then We have put you on a plain way of (Our) commandment. So follow you that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the *Thālimūn* (polytheists, wrong-doers, etc.) are *Awliyā'* (protectors, helpers, etc.) to one another, but Allâh is the Walî (Helper, Protector, etc.) of the *Muttaqūn* (pious). [282]

And in this way, if we were to follow all of the verses of the *Qur'ān*, then we would have found verses in the tens or even hundreds, which would indicate these important meanings, as Allāh did not create His slaves for mere playing nor did He leave them without responsibilities. Isn't the clarity of this methodology (*Manhaj*) and its stability sufficient for the callers (*Duʿāt*)? And won't that which sufficed the Messenger of Allāh and the Prophets before him, suffice them? Isn't it time for them to awaken from their hīdlessness and for them to rectify the astraynesses and the misguidances? Wasn't it enough that they have fallen into the games of the transgressors (*Tughāt*), while concealing the truth and deceiving the people and wasting the efforts and the lives? So by Allāh, there is but one choice:

"Either the *Sharīʿah* of Allāh or the desires of those who have no knowledge. And there is no third option as there is middle ground between the straight *Sharīʿah* and the unstable desires.

"And these verses identify and outline the path for the individual of the *Daʿwah*. And they are far better in this (issue) than any statements or commentaries or explanations. Verily, it is one *Sharīʿah*, which deserves this description and all things other than it are desires, which

[282] *Al-Jāthiyah*, 18-19.

sprout from ignorance. And it is upon the individual of the *Daʿwah* to follow the *Sharīʿah* alone and to abandon all of the desires. And it is upon him also, never to stray from the *Sharīʿah* at all to any of the desires, because the people of these desires cooperate amongst themselves against the person of the *Sharīʿah*. So it is not allowed for him to hope for some victory for them, as they have rallied against him; each one of them being guardians of the other. Yet despite that, they are too weak to inflict harm upon him, except for mere annoyances. So Allāh is his guardian and his victor. And where is their allegiance compared to his allegiance? And where are the weak, ignorant jokers who are guardians of one another, compared to the individual of the *Sharīʿah*, with whom Allāh has allegiance with…?” **[283]**

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

…but Allāh is the *Walī* (Helper, Protector, etc.) of the *Muttaqūn* (pious). [284]

This is the path…

So are there any men?

Abu Muhammad
The Year:
Five and One Thousand Four Hundred
(1405 AH.) from the *Hijrah* of *Al-Mustafā*

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[283] From *Ath-Thilāl*, with some rearrangement.
[284] **Trans. Note:** *Al-Jāthiyah*, 19.

Appendix:

Refuting the Doubts Related to the Event of Hātib bin Abī Baltaʿah

Translator's Forward to the Appendix

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful…

The reason for including the explanation of the event of Hātib bin Abī Balta'ah is the following:

1 – The frequent mentioning of this event by the author, Abu Muhammad Al-Maqdisī, may Allāh preserve him, and to give it a more comprehensive explanation than what was available in the context of his points concerning it.

2 – The general need to address this issue and how it relates to the modern-day apostate regimes and governments and their allegiance with the disbelieving nation states of the West or other than them.

3 – The mistaken conclusions, which have been deduced from this event and the need to clarify them to avoid falling into the mistakes related to this topic in general.

And among the mistaken conclusions, which have been assumed from this event, is the following:

- What Hātib, may Allāh be pleased with him, did was not disbelief (*Kufr*), and this is why the Messenger of Allāh صلى الله عليه و سلم did not execute him or declare his disbelief (*Takfīr*).

- Informing the enemies of the Muslims about their intentions and vulnerabilities is not considered allegiance (*Muwalāt*).

- Actions of allegiance (*Muwalāt*) towards the disbelievers against the Muslims are only considered to nullify a person's *Islām* when they are combined with allegiance of the heart.

- The declaration of disbelief (*Takfīr*) cannot be issued for the mere action alone because the action cannot conclusively prove that allegiance exists in the heart of the one who commits this action.

- The fact that the Messenger of Allāh صلى الله عليه و سلم said, "He has told the truth," upon hearing Hātib's excuse, is an indication of these conclusions.

- The fact that Hātib, may Allāh be pleased with him, participated in the battle of Badr, was a preventative factor (*Māniʿ*) from declaring his disbelief (*Takfīr*).

- Performing actions of allegiance (*Muwalāt*) is not considered disbelief (*Kufr*) if it is done for a benefit from this worldly life (*Dunyā*).

During our research for this issue, we came across an excellent treatise, which addresses most, if not all of the misconceptions regarding this event. And it comes from the noble *Shaykh*, ʿAbdulqādir bin ʿAbdulʿazīz, may Allāh preserve him, from his enormously beneficial book *Al-Jāmiʿ Fī Talab Al-ʿIlm Ash-Sharīf*.[285]

[285] **Trans. Note:** Vol. 2/636 – 644 [This book has not yet been published by a major publication company. Our copy was printed and published for limited distribution, in a full-sized, two-volume soft cover format. It is worth noting here that as of the writing of these words, the author of this book, the *Shaykh*, ʿAbdulqādir, may Allāh

In his lengthy refutation of the errors in the book *Ar-Risālah Al-Līmāniyyah*, the *Shaykh* entered this section regarding the mistakes related to the event of Hātib, and has basically gone through the misconceptions of the author of that book, as well as some of those from his contemporaries, one-by-one. Therefore, it seemed a fitting and comprehensive chapter to include here, as it serves our purpose equally well, which is to point out the mistakes of some of the people in relation to this *Hadīth* and what it indicates.

As for the translation, we have attempted to be as precise to the terminology of *Shaykh* ʿAbdulqādir, while retaining the fluidity of the English language. Again, we have lowered the *Shaykh*'s references into footnotes and added some of our own as well, to clarify some of his points. We have also added some headings to help identify the points, which the *Shaykh* addresses throughout this section, which we've denoted with square parenthesis, in order to differentiate ours from those of the author. We would also like to inform the reader that, in this section, the author occasionally alludes to certain points and principles, which he had covered in earlier chapters from the same book, which were obviously not included here. So please bear this in mind, while reading.

We hope that the addition of this appendix section will assist in the understanding of the matter and add to the clarification of the *Millah*

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preserve him, currently resides in his prison cell in → Yemen just as the *Shaykh*, Abu Muhammad Al-Maqdisī sits in his prison cell in Jordan. And may Allāh, the Most High, give victory to our imprisoned scholars and *Mujāhidīn* and humiliate their enemies from the disbelievers (*Kuffār*) and apostates (*Murtadīn*)!]

of Ibrāhīm; particularly with regards to the apostate, disbelieving governments and regimes, who have allied themselves with the enemies of Allāh and assisted them in hunting for the believers and callers, by imprisoning them and eliminating their *Daʿwah*. And we ask Allāh, the Most High, to give victory to His religion and the believers and the soldiers of the *Millah* of Ibrāhīm.

And may the peace of blessings of Allāh, be upon our Prophet, and his family and his companions and those who followed them in goodness, until the Last Day.

Tibyān Publications

[The Text of the Event of H̲ātib:]

And he (i.e. the author of *Ar-Risālah Al-Līmāniyyah*) began on page 17 by mentioning the *H̲adīt̲h̲* of H̲ātib bin Abī Baltaʿah, may Allāh be pleased with him. And the *H̲adīt̲h̲* is agreed upon. And in the narration of Al-Buk̲h̲ārī, he said, "Al-H̲umaydī narrated to us, 'Sufyān narrated to us, ʿAmr bin Dinār narrated to us, 'He said, Al-H̲asan bin Muh̲ammad bin ʿAlī, narrated to me that he heard ʿUbaydullāh bin Abī Rāfiʿ, the scribe of ʿAlī saying, 'I heard ʿAlī, may Allāh be pleased with him, saying, 'The Messenger of Allāh صلى الله عليه و سلم sent me, Az-Zubayr and Al-Miqdād somewhere saying, 'Proceed till you reach Rawdat K̲h̲ak̲h̲. There you will find a lady with a letter. Take the letter from her.' So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her), 'Take out the letter.' She replied, 'I have no letter with me.' We said, 'Either you take out the letter or else we will take off your clothes.' So, she took it out of her braid. We brought the letter to the Prophet صلى الله عليه و سلم and it contained a statement from H̲ātib bin Abī Baltaʿah to some of the *Mus̲h̲rikīn* of Makkah informing them of some of the plans of the Prophet صلى الله عليه و سلم. So the Prophet صلى الله عليه و سلم said, 'O H̲ātib, what is this?' H̲ātib replied, 'O Messenger of Allāh, do not rush

to judgment in my case. I was a man closely connected with the Quraysh, but I did not belong to their tribe. While the other emigrants with you, had their relatives in Makkah who would protect their families and wealth in Makkah. So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my relatives. I did not do that, while disbelieving nor while apostatizing from my religion.' So the Prophet صلى الله عليه و سلم said, 'Verily, he has told you the truth.' Then 'Umar said, O Messenger of Allāh, permit me to strike his neck." So he (i.e. the Prophet صلى الله عليه و سلم) said, 'And what informs you? Perhaps Allāh, the Powerful, the Mighty, looked upon the people of Badr and said, 'Do as you wish, for I have forgiven you." 'Amr said, 'And for him, was revealed: **O you who believe! Take not My enemies and your enemies as friends (*Awliyā'*)…** [286] – The *Hadīth*. [287]

And in a narration of Muslim, "And I did not do so while disbelieving, nor while apostatizing, nor while being pleased with disbelief (*Kufr*) after *Islām*."

[Refuting the Doubts Regarding this *Hadīth*:]

The author of *Ar-Risālah Al-Līmāniyyah* said on page 18, "In this *Hadīth*, there is evidence that Hātib, may Allāh be pleased with him, came with an action from the actions of allegiance (*Muwalāt*) towards the polytheists (*Mushrikīn*). And that was from the text of the verse: **O you who believe! Take not My enemies and your enemies as**

[286] *Al-Mumtahinah*, 1.
[287] #4,890.

friends (*Awliyā'*)… [288] And it was revealed concerning him, just as the *Hadīth* indicates that he did not disbelieve with this allegiance (*Muwalāt*) of his. And that was from the text of the statement of the Prophet صلى الله عليه و سلم to ʿUmar: "He has told the truth." He meant that he told the truth in his statement: "And I did not do so while disbelieving, nor while apostatizing, nor while being pleased with disbelief (*Kufr*) after *Islām*." What we extract from that clear evidence is that the allegiance (*Muwalāt*) of Hātib was outwardly apparent allegiance (*Muwalāt Thāhiriyyah*), which he committed for a benefit in this worldly life (*Dunyā*), while his heart was at rest with faith (*Īmān*). And if it were internally hidden allegiance (*Muwalāt Bātiniyyah*), then he would have disbelieved. And that is not possible, due to the statement of the Prophet صلى الله عليه و سلم: "He has told the truth," and by the address of Allāh to him, in His statement: **O you who believe! Take not…**[289] Therefore, he was not stripped with the label of faith (*Īmān*)."

And he also said on page 21, "And that is because, although Hātib committed an action from the actions of allegiance, since his belief was unharmed, it was not judged upon with disbelief (*Kufr*). The reason for that is that his inside remained unharmed. And this is what was meant by *Muwalāt Thāhiriyyah* as opposed to that of the internally hidden (*Bātin*). Because if the pleasure of the heart with what he committed were combined with what he committed, then his allegiance (*Muwalāt*) would have been internally hidden allegiance (*Muwalāt Bātiniyyah*). And that is when the outwardly apparent

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[288] *Al-Mumtahinah*, 1.
[289] *Al-Mumtahinah*, 1.

(*Th̲āhir*) combines with the internally hidden (*Bātin*) and what which the committer disbelieves, after giving consideration of his circumstances.”

[Doubt 1: The Label of Faith (*Īmān*) in the address:]

As for his saying that H̲ātib committed outwardly apparent allegiance (*Muwalāt Th̲āhiriyyah*), towards the polytheists (*Mus̲h̲rikīn*) but that he did not disbelieve with that, then this is correct.

As for him basing his (i.e. H̲ātib’s) non-disbelief upon the fact that he (only) committed outwardly apparent allegiance (*Muwalāt Th̲āhiriyyah*), for a benefit in this worldly life (*Dunyā*), while not having allegiance of the heart (*Muwalāt Qalbiyyah*), [290] then this is an error and that the outward, apparent allegiance (*Muwalāt Th̲āhirah*), which is frī from internal, hidden allegiance (*Muwalāt Bātinah*), does not bring one to disbelief (*Kufr*), then this is (also) a mistake. And we shall explain this, by Allāh’s will.

And likewise, was his statement that the address of:

يَا أَيُّهَا الَّذِينَ آمَنُوا

O you who believe…

– in the beginning of *Sūrat Al-Mumtah̲inah* – indicates that he did not disbelieve. Then this is a mistake (as well). And the author attributed

[290] **Trans. Note:** Allegiance of the heart (*Muwalāt Qalbiyyah*) is what is meant by internally hidden allegiance (*Muwalāt Bātiniyyah*), because the intent of both terms refers to the inside of the person. So these two terms are synonymous.

this, also on page 19, to the ***Sh**ay**kh***, Sulaymān bin Sahmān. And he also erred because the address with the label of faith (*Īmān*), does not indicate the non-disbelief of those being addressed. Rather, it is permissible for the individual to be described according to his former condition, even if he changed from it. And examples of this are:

- His صلى الله عليه و سلم's saying: "The blood of a Muslim man is not permissible except in one of three (situations)…" and from them, "…the abandoner of his religion…" – the agrīd upon *Hadīth*. And 'the abandoner of his religion'; he is the apostate, yet he (i.e. he Prophet صلى الله عليه و سلم) described him in the beginning of the *Hadīth* with *Islām*, based upon his former condition. And about this, Ibn Hajar said, "And in this *Hadīth*, is the permissibility of describing the individual with that which he was upon, even if he changed from it, due to his (i.e. the Prophet's صلى الله عليه و سلم) including the apostate from the Muslims. And that was based upon what he used to be upon." [291]

- And another example of that is his صلى الله عليه و سلم's saying: "Thrī will receive their rewards doubled…" and he mentioned from them, "…and a man from the People of the Book (*Ahl Al-Kitāb*), who believed in his Prophet and believed in me." – the agrīd upon *Hadīth*. So he described him as being from the People of the Book (*Ahl Al-Kitāb*) despite his entering into *Islām*, with the evidence of his صلى الله عليه و سلم's saying, "…and believed in me." So his saying, "…and a man from the People of the Book…" is from the point of

[291] *Fath Al-Bārī*, Vol. 12/204.

labelling him based upon his former condition. And the equivalent of this *Hadīth*, from the Book of Allāh, is His, the Most High's, statement:

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللّهِ وَمَا أُنزِلَ إِلَيْكُمْ

And there are, certainly, among the People of the Book, those who believe in Allāh and in that which has been revealed to you… [292]

And likewise is the verse in *Al-Mā'idah*:

الَّذِينَ قَالُوَاْ إِنَّا نَصَارَى

…those who say: "We are Christians."

– Until His, the Most High's, statement:

يَقُولُونَ رَبَّنَا آمَنَّا

They say: "Our Lord! We believe… [293]

- And likewise is His, the Most High's, statement:

يَا أَيُّهَا الَّذِينَ آمَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ

O you who believe! Whoever from among you turns back from his religion… [294]

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[292] *Āl-'Imrān*, 199.
[293] *Al-Mā'idah*, 82-83.
[294] *Al-Mā'idah*, 54.

So does the address with faith (*Īmān*) prevent the apostasy of some of them? And like that is His, the Most High's, statement in the beginning of *Sūrat Al-Mumtahinah*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء

O you who believe! Take not My enemies and your enemies as friends (*Awliyā'*)…

– Until His statement:

وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ

And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. [295]

So the address with faith (*Īmān*) does not prevent the disbelief (*Kufr*) of some of those being addressed. And their description with those who believe would be from the point of describing the individual based upon his former condition, as we have affirmed. This is with the agrīment that Hātib did not disbelieve, but I wanted to make a point of this error, which was his (i.e. author's) using the address with the label of faith (*Īmān*) as evidence for the non-disbelief. So there is no evidence in it from that, especially when it is a general address. Therefore: **…you who believe…** is from the general phrasings, because it is an "*Ism Mawsūl*" (i.e. general pronoun), which is opposed to the address being specific to someone, such as in His, the Most High's, statement:

[295] *Al-Mumtahinah*, 1.

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ

And the three who remained behind… [296]

And His, the Most High's, statement:

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلاَ وَاللّهُ وَلِيُّهُمَا

When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). [297]

[Doubt 2: Outward Actions vs. Actions of the Heart]

As for the author using the fact that it was outward, apparent allegiance (*Muwalāt Thāhirah*) as evidence for the non-disbelief of Hātib, may Allāh be pleased with him, which does not bring one to disbelief (*Kufr*), as long as it is not accompanied with allegiance of the heart (*Muwalāt Qalbiyyah*), then his usage of this as evidence is bogus (*Fāsid*). And here is its clarification:

a) There is no disagrīment that what Hātib committed was outward, apparent allegiance (*Muwalāt Thāhirah*), towards the polytheists (*Mushrikīn*) by the text of His, the Most High's, statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

O you who believe! Take not My enemies and your enemies as friends, showing affection towards them… [298]

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[296] *At-Tawbah*, 118.
[297] *Āl-'Imrān*, 122.

And it was revealed concerning him.

b) And there is no disagrīment that the outward, apparent allegiance (*Muwalāt Thāhirah)* towards the polytheists (*Mushrikīn*) is major disbelief (*Kufr Akbar*), without it being accompanied with allegiance of the heart (*Muwalāt Qalbiyyah*). And we have established the evidence upon that earlier, using the Book and the *Sunnah* and the consensus (*Ijmāʿ*). [299] As for the Book, then it is His, the Most High's, statement:

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[298] *Al-Mumtahinah*, 1.

[299] **Trans. Note:** As for the Book and the *Sunnah*, then its verses are clear, as are the events such as the position of the companions (*Sahābah*) towards those who allied themselves with the disbelieving apostates during the *Khilāfah* of Abu Bakr are clear examples.

As for the consensus (*Ijmāʿ*) regarding the allegiance (*Muwalāt*) towards the polytheists (*Mushrikīn*) being major disbelief (*Kufr Akbar*), then the *Shaykh*, ʿAbdulqādir bin ʿAbdulʿAzīz did not narrated the references for this here so we've brought a few from other sources:

Ibn Hazm, may Allāh be merciful to him, said, "It is correct that His, the Most High's, statement: **And if any amongst you takes them as Auliyâ', then surely he is one of them.** [*Al-Māʾidah*, 51] is upon its outer meaning and that he is a disbeliever (*Kāfir*) from the group of the disbelievers (*Kuffār*) and this is correct. No two (people) from the Muslims would disagree about this." [*Al-Muhala*, Vol. 11/138.]

And *Shaykh* ʿAbdullatīf bin ʿAbdurrahmān bin Hasan Āl Ash-Shaykh, said after his discussion about the obligation of having enmity and disavowal (*Barāʾah*) towards the disbelievers: "So how about the one who helps them or draws them towards the

وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ

And if any amongst you takes them as *Awliyā'*, then surely he is one of them. [300]

And that which took place in their hearts (i.e. those who committed what the verse was revealed for) was fear and not being pleased with the disbelievers (*Kuffār*) and their religion. And as for the *Sunnah*, then it is the ruling of the Prophet صلى الله عليه و سلم upon his uncle, Al-'Abbās, with the ruling of he disbelievers (*Kuffār*), due to his standing with the polytheists (*Mushrikīn*) against the Muslims. [301] And as for the consensus (*Ijmā'*), then it is the consensus of the companions (*Sahābah*) upon the declaring the disbelief (*Takfīr*) of those who assisted the leaders of apostasy. And I have elaborated upon this point

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countries of the people of *Islām* or praises them or holds them as being more just than the people of *Islām*, or selects their states and their dwellings (as preferable to live) and their allegiance (*Wilayah*) while loving for them to become dominant; then this is clear apostasy (*Riddah*), according to the complete agreement. He, the Most High, said: **And whosoever disbelieves in → the faith then his deeds are invalidated, and in the Hereafter he will be among the losers.** (*Al-Mā'idah*, 5) [*Ad-Durar As-Saniyyah*, Vol. 8/326.]

And the *Shaykh*, 'Abdullāh bin Humayd said, "As for the allying (*Tawallī*); then it is being cordial to them and praising them and giving victory to them and assisting them against the Muslims and forming fellowship, as opposed to having disavowal (*Barā'ah*) against them outwardly. So this is apostasy from whoever does this and the rulings (*Ahkām*) of the apostates must be implemented upon him, as it has been indicated by the Book and the *Sunnah* and the consensus (*Ijmā'*) of the nation (*Ummah*) who are followed." [*Ad-Durar As-Saniyyah*, Vol. 15/479.]

300 **Trans. Note:** *Al-Mā'idah*, 51.

301 **Trans. Note:** And the *Shaykh*, Abu Muhammad has mentioned this event previously.

in the clarification of the second section: "The Clarification of the Ruling Upon Those who Assist the *Tawāghīt*", and in my earlier refutation of the claim of the author that no one disbelieves with the outward, apparent allegiance (*Muwalāt Ath-Thāhir*), and that this was the statement of the extremists of the *Murji'ah*. **[302]** And this is sufficient to clarify that what Hātib committed was disbelief (*Kufr*), yet he negated that from himself saying: "And I did not do so while disbelieving, nor while apostatizing, nor while being pleased with disbelief (*Kufr*) after *Islām*." – From the narration of Muslim. And ʿUmar bin Al-Khattāb described him with that also, as Ibn Hajar mentioned it, saying, "And in the *Hadīth* of Ibn ʿAbbās, ʿUmar said, 'O Messenger of Allāh, enable me over him, as he has disbelieved!' Ibn Hajar said, "Its chain is *Sahīh*." **[303]** And this *Hadīth* of Ibn ʿAbbās was narrated by At-Tabarī. And all of this concerns the clarification that what Hātib committed was disbelief (*Kufr*).

[Doubt 3: The Meaning of, "Hātib has told the truth."]

This, plus there is no evidence in the saying of the Prophet صلى الله عليه و سلم: "He has told the truth," that what Hātib committed was not disbelief (*Kufr*). (Rather), his action was disbelief (*Kufr*) according to the Book and the *Sunnah* and the consensus (*Ijmāʿ*), based upon the disbelief (*Kufr*) of the one who stands with the disbelievers (*Kuffār*) against the Muslims. **[304]** So with that, it is obligatory for the

[302] **Trans. Note:** Refer to the earlier explanation of *Irjā'* and the *Murji'ah* sect from the footnote in the introduction.
[303] *Fath Al-Bārī*, Vol. 12/309.
[304] **Trans. Note:** The *Shaykh*, ʿAbdulqādir bin ʿAbdulʿazīz does not mean to suggest that there is scholarly consensus (*Ijmāʿ*) that what Hātib did was disbelief (*Kufr*).

affirmation of truthfulness (*Tasdīq*) by the Messenger, to be redirected towards another matter, which is the compliance of the statement of Hātib, with his own conviction and not the compliance of the statement with his present situation and with the reality, as the Book and the *Sunnah* and the consensus (*Ijmā'*) is contrary to that. **[305]** And these words are in need of clarification. And its clarification is: Is the truthfulness of the conveyance applied to the compliance of the statement of the informer regarding his conviction, or does it apply to the compliance of the statement of the informer with the present situation he is informing about?

And this issue has two sayings about it. And the following example will clarify it: Suppose a blind man was to stare at a shining light and say, "I am looking at darkness." Then upon the former saying, which is the compliance of his statement with his conviction, then he is truthful, even if he made a mistake. And upon the second saying,

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And this becomes clear ahead when he goes on to mention how the scholars (*'Ulamā*) disagrīd about the ruling upon Hātib's action. And he even quotes some of the scholars (*'Ulamā*) such as Al-Qurtubī and others who did not consider the action of Hātib to be disbelief (*Kufr*). Rather, what he is saying is that there is no doubt that the one who stands with the disbelievers (*Kuffār*) against the Muslims has committed disbelief (*Kufr*), even if some of the scholars mistakenly concluded that Hātib did not commit this action. And some narrations of this consensus (*Ijmā'*) were mentioned in a previous footnote.

[305] **Trans. Note:** This is with the understanding that when Hātib said, "And I did not do it while disbelieving, nor while apostatizing, nor while being pleased with disbelief (*Kufr*) after *Islām*," he said so with the meaning: "What I did was not *Kufr*, nor apostasy nor is it being pleased with disbelief (*Kufr*) after *Islām*." And so this would be incorrect in the sense of describing his action, itself, → but correct in the sense that he, himself, did not disbelieve, nor did he apostatize, nor was he pleased with disbelief (*Kufr*) after *Islām*.

which is the compliance of his statement with that present situation, he is a liar. And both of the sayings have been taken by some of the scholars (*'Ulamā*). And this issue is included in the issues of "The Knowledge of Meanings" or "The Science of Meanings." [306] And the truth is that both of these sayings are correct – even if the second one is more known – and they can be combined or be separate, as the truthfulness can be labeled upon the compliance of his statement with that present situation, or it would be labeled upon the compliance of his statement with his conviction and with the present situation together, which would be the absolute truth. And that which identifies the intent of it is the context or the outward indicators (*Qarā'in*) and the examples of that from the revelation:

- His, the Most High's, statement:

إِذَا جَاءكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger and Allāh bears witness that the hypocrites are liars indeed. [307]

So Allāh declared them as liars from the point of the contradiction of their statement with their convictions only – because they did not believe that he is the Messenger of Allāh, even if their statement was

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[306] And it was pointed out by Al-Khattīb Al-Qazwīnī in his book, *Al-'Īdāh Fī 'Ulūm Al-Balāghah*, page 18; published by Dār Al-Kutub Al-'Ilmiyyah, 1405 H.
[307] *Al-Munāfiqūn*, 1.

in compliance with the present situation (i.e. reality) and that he was truly the Messenger of Allāh. So it becomes clear from that, how the truthfulness and lying, in this example, was based upon the compliance of the statement of the informer with his conviction, as opposed to its compliance with the present situation and the reality.

- And His, the Most High's, statement, about the saying of Sulaymān صلى الله عليه و سلم to Hud-hud:

قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ

He said: "We shall see whether you speak the truth or you are (one) of the liars." [308]

Therefore, the intent of the truthfulness here was the compliance of the statement with the present situation (i.e. reality), which is being conveyed, as it was been indicated in the context of these verses.

- And His, the Most High's, statement:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh…" [309]

Therefore this is a truthful conveyance from the Messenger of Allāh صلى الله عليه و سلم. And its truthfulness is from both aspects; from the

[308] *An-Naml*, 27.
[309] *Al-A'rāf*, 158.

aspect of the compliance of this statement with his conviction and from its compliance with the present situation (i.e. reality). This is because he صلى الله عليه و سلم believed that he was the Messenger of Allāh – being from the point of his conviction – and he was truthfully the Messenger of Allāh – being from the point of the present situation (i.e. reality).

So these examples clarify the difference between the truthfulness of the informer, from the point of the compliance of his statement to his conviction as well as the point of the compliance of his statement with the present situation (i.e. reality) and that there wasn't necessarily a tie between these two points, as they can sometimes be combined or they can be separate.

[Doubt 4: What was Hātib telling the truth about?]

And by applying this to the affirmation of truthfulness (*Tasdīq*) of the Prophet صلى الله عليه و سلم to Hātib, may Allāh be pleased with him, we see that Hātib conveyed two matters; that he did what he did in order to protect his relatives in Makkah and that he did not do so from disbelief (*Kufr*). And the Prophet صلى الله عليه و سلم said that he had conveyed the truth in his saying. So was this truthfulness from the point of the compliance of his statement with his conviction or from the point of its compliance with that present situation (i.e. reality). Or was it from both points combined? And that which identifies the intent here is looking to the outside indicators (*Qarā'in*) and the other evidences.

So his statement that he did not do what he did from the allegiance (*Muwalāt*) of the disbelievers (*Kuffār*), from disbelief (*Kufr*), nor from apostasy from the religion; in other words, he did not do so with the intent of disbelief (*Kufr*), then his truthfulness is from the point of the compliance of his statement with his conviction, and that he did not intend disbelief (*Kufr*), and not from the point of its compliance with that present situation (i.e. reality) of allegiance to the disbelievers not being disbelief (*Kufr*). And the evidence upon offsetting his truthfulness of the first point but not the second, is the indication of the Book and the *Sunnah* and the consensus (*Ijmā'*), regarding allegiance (*Muwalāt*) of the disbelievers (*Kuffār*), by standing with them against the Muslims – as Hātib did – being disbelief (*Kufr*). So it is confirmed that his statement is contrary to the present situation (i.e. reality), even if it complies with his conviction.

And as for his (i.e. Hātib's) using his fear for his relatives as an excuse, then he was truthful in his excuse and that this was what caused him to do what he did. So his truthfulness in this case was from the point of the compliance of his statement to that of his conviction, not from the point of its compliance with that present situation and the reality. And that is due to the establishment of the evidence upon that fear alone – without any refuge-seeking compulsion (actually) taking place – that does not entitle the concession (*Rukhsah*) for committing disbelief (*Kufr*), which in this case is the allegiance (*Muwalāt*) of the disbelievers (*Kuffār*).

So it has been affirmed by looking to the outside indicators (*Qarā'in*) and the other evidences, that the affirmation of truthfulness (*Tasdīq*) of the Prophet صلى الله عليه و سلم towards Hātib, was from the point of the

compliance of his statement with his (i.e. Hātib's) conviction and not its compliance with that present situation. And upon this, the affirmation of the truthfulness (*Tasdīq*) of the Prophet صلى الله عليه و سلم towards him, is not an approval of his statement, nor does it indicate that what he did was not disbelief (*Kufr*), just as it does not indicate that his excuse is correct, or that it (i.e. this excuse on its own) is to be considered in the (*Islām*ic) legislation (*Shara'*).

And all of this is in the clarification that what Hātib, may Allāh be pleased with him, committed was disbelief (*Kufr*). And *Shaykh Al-Islām*, Muhammad bin 'Abdulwahhāb, mentioned it in *Nawāqid Al-Islām*, and it is the standing with the polytheists (*Mushrikīn*) against the Muslims. And the 'standing with' could be in the form of fighting alongside them, like Al-'Abbās, may Allāh be pleased with him, did, or by pointing out the vulnerabilities of the Muslims to them, like Hātib, may Allāh be pleased with him, did. And with this, 'Umar described him, as Ibn Hajar said, "And Al-Hārith added, 'So 'Umar said, 'But yes, and he betrayed and stood with your enemies against you." [310] And I narrated previously, the saying of the *Shaykh*, Hamad bin 'Atīq An-Najdī, "Verily, the standing with the polytheists (*Mushrikīn*) and pointing out the vulnerabilities of the Muslims, or defending them with the tongues, or being pleased with what they are upon; all of these are things, which cause one to disbelieve. And those whom they (i.e. these actions) come from; if they are not from any of the aforementioned compulsions, then they are apostates, even if,

[310] *Fath Al-Bārī*, Vol. 12/309; and this narration of Al-Hārith was narrated by At-Tabarī and Ibn Abī Hātim.

while doing so, they hate the disbelievers (*Kuffār*) and love the Muslims." [311]

[Doubt 5: What Excused the Declaration of Hātib's Disbelief (*Takfīr*)?]

This, plus it has come in the magazine *Al-Murābitūn*, which comes from the same group, which the book *Ar-Risālah Al-Līmāniyyah* came from, their saying: "And there is to be no attention given to that which some of the ignorant ones repeat, saying that Hātib committed disbelief (*Kufr*), but was forgiven because he was from the people of Badr. This is because, verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases. And Allāh had protected the people of Badr so that they did not fall into *Shirk*. This is beyond the fact that the clear text in which there is the affirmation of truthfulness (*Tasdīq*) of the Messenger for what he (i.e. Hātib) said, that he did not do so disbelieving, nor while apostatizing." [312] And the author of *Ar-Risālah Al-Līmāniyyah*, has similar words to these on page 21-22, so I say: That is the extent of their knowledge. And I comment on their statements with what follows:

- As for Hātib committing a disbelief (*Kufr*), then this is the correct (thing), according to the Book and then *Sunnah* and the consensus (*Ijmā'*, concerning the one who stands with the disbelievers (*Kuffār*) against the Muslims.

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[311] From his *Ad-Difā' 'An Ahl As-Sunnah Wal-Itbā'*, page 32; published by Dār Al-Qur'ān Al-Karīm, 1400H.

[312] The magazine *Al-Murābitūn*, no. 6; *Rabī' Al-'Awal*, 1411 H., page 40.

- And as for the affirmation of truthfulness (*Tasdīq*) of the Prophet صلى الله عليه و سلم towards him, then the saying has passed that it was the affirmation of truthfulness (*Tasdīq*) of his statement and not an approval of his claim. In other words, he told the truth in the compliance of his statement to that of his conviction, not by its compliance with that present situation and the reality.

- And as for him being forgiven because he as from the people of Badr, then he (himself) did not disbelieve anyway such that he could be forgiven for *Shirk*. And this is the difference between the absolute description with the declaration of disbelief (*Takfīr*) vs. the declaration of disbelief (*Takfīr*) of a specific individual. So he committed a disbelief (*Kufr*), but he did not (personally) disbelieve, due to the presence of a preventative factor (*Māniʽ*) from declaring his disbelief (*Takfīr*). And the preventative factor (*Māniʽ*) here is not his participation at Badr. Rather, it is another issue, which shall be clarified shortly, by the will of Allāh.

- And for their using of His, the Most High's, statement:

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ

Verily, Allāh forgives not that partners should be set up with him… [313]

…then this concerns the dead and not the living one. In other words, He does not forgive the one who dies as a polytheist (*Mushrik*). And

[313] **Trans. Note:** *An-Nisā'*, 48.

this is a matter of consensus (*Ijmā'*). As for the living one, then everything is forgiven from him with repentance (*Tawbah*); the *Shirk* and what is less than it – whether he was a participant at Badr or not a participant at Badr. But Allāh had protected the participants from *Shirk* – just like He, the Most High, said:

قُل لِّلَّذِينَ كَفَرُواْ إِن يَنتَهُواْ يُغَفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِنْ يَعُودُواْ فَقَدْ مَضَتْ سُنَّةُ الأَوَّلِينِ

Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). [314]

And the verses concerning the forgiveness of the disbelief (*Kufr*), through repentance, are abundant as in the end of *Al-Furqān* and as in the verse of *Az-Zumar*.

And after the clarification concerning that what Hātib committed from the outward, apparent allegiance (*Muwalāt Ath-Thāhirah*), was disbelief (*Kufr*); and this is the absolute description with the declaration of disbelief (*Takfīr*), which is put upon the cause itself (i.e. allegiance), we shall mention the preventative factor (*Mani'*), which prevented declaring his disbelief (*Takfīr*), as a specific individual.

c) As for this preventative factor (*Māni'*), then it is the excuse that he offered in his defense. And that was his fear from the disbelievers (*Kuffār*) upon his family and his wealth in Makkah. And Hātib assumed that this excuse entitled him to

[314] *Al-Anfāl*, 38.

the concession (*Rukhsah*), for what he did. And this excuse of his is not considered in the (*Islām*ic) legislation (*Shara'*), as it has passed regarding fear of the disbelievers, that on its own – without any compulsion occurring – does not entitle one to the concession (*Rukhsah*) for the allegiance (*Muwalāt*), which causes one to disbelieve, which was what he committed. And for this, Allāh, the Most High, admonished him in the same *Sūrah*, with His statement:

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. [315]

The *Shaykh*, Sulaymān bin 'Abdullāh, bin Muhammad 'Abdulwahhāb, said in his treatise *Hukm Muwalāt Ahl Al-Ishrāk*, "Then He, the Most High, mentioned the doubt (*Shubhah*) of he who uses the ties of kinship and the children, as He said: **… your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is the All-Seer of what you do.** [316] So He, the Most High, did not excuse the ties of kinship and the children and the fear upon them or the hardships in parting from them. Rather, He informed that they will be of no benefit on the Day of Resurrection and that they would not benefit at all from the punishment of Allāh, as He said in the other

[315] *Al-Mumtahinah*, 3.
[316] *Al-Mumtahinah*, 3.

verse: **Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.** [317] [318]

[Doubt 6: Why Did the Misinterpretation (*Ta'wīl*) of Hātib Prevent the Declaration of his Disbelief (*Takfīr*)?]

And Hātib, may Allāh be pleased with him, (mistakenly) interpreted that his fear of the disbelievers (*Kuffār*) upon his family and his wealth, entitled him to the concession (*Rukhsah*) for what he did. But he was mistaken in his interpretation, so Allāh admonished him concerning that, as it was indicated by the previous verse, which shows that he was mistaken. And this mistaken interpretation was the preventative factor (*Māniʿ*) from declaring his disbelief (*Takfīr*), just as the mistaken interpretation was a preventative factor (*Māniʿ*) from the declaring the disbelief (*Takfīr*) of Qudāmah bin Mathʿūn, may Allāh be pleased with him. And he was also from the people of Badr, when he consumed the alcohol, assuming it was permissible by interpreting that from His, the Most High's, statement:

لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ

Those who believe and do righteous good deeds; there is no sin on them for what they consumed…[319]

…until ʿUmar, may Allāh be pleased with him, said to him, "If you feared Allāh, then you would not have consumed it." [320] And I

[317] *Al-Mu'minūn*, 101.
[318] From *Majmūʿat At-Tawhīd*, page 353; published by Dār Al-Fikr, 1399 H.
[319] *Al-Mā'idah*, 93.

mentioned this story and its references from the books of knowledge in "The Important Notice", within my commentary upon *Al-ʿAqīdah At-Ta<u>h</u>awiyyah*, concerning those of the sins, which the declaration of disbelief (*Takfīr*) is conditional upon the one who commits it rejecting or making it to be permissible vs. those which are not conditional upon that. So just as the mistake in interpretation prevented declaring the disbelief (*Takfīr*) of Qudāmah, it likewise prevented declaring the disbelief (*Takfīr*) of <u>H</u>ātib, while they were both participants in Badr. And He, the Most High, has stated:

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ

And there is no sin on you if you make a mistake therein… [321]

And concerning the clarification <u>H</u>ātib's excuse, Ibn <u>H</u>ajar said, "And the excuse of <u>H</u>ātib was what he mentioned, as he did this while

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[320] **Trans. Note:** "So they drank the alcohol and said that it was lawful (*<u>H</u>alāl)*, while they were in Shām. So ʿUmar went to them and the people pointed them out and said, 'O *Amīr Al-Mu'minīn*, we see that they have lied against Allāh and legalized in His religion something that He did not permit. So cut off their heads!' ʿAlī, (who was present) was silent. So he (i.e. ʿUmar) said, 'What do you say about them, Abul-<u>H</u>asan?' He (i.e. ʿAlī) said, 'We shall give them time to repent. If they do so, we shall whip them eighty time for their consumption of the alcohol, but if they do no repent, we shall cut off their heads for lying against Allāh and legalizing something in His religion, something that He did not permit.' So they gave them time to repent and they repented and were whipped eighty times. Then ʿUmar said to Qudāmah, 'You were mistaken. If you feared Allāh and believed and did righteous deeds, then you would not have consumed the alcohol." [*Maʿānī Āthār At-Ta<u>h</u>āwī.* Some of its chains of narration are in *Fat<u>h</u> Al-Bārī* beneath the chapter entitled: "The Punishment for Consuming Alcohol" and in *Ikfār Al-Mul<u>h</u>idīn*, page 95.]

[321] *Al-A<u>h</u>zāb*, 5.

interpreting that there was no harm in it." [322] Ibn Hajar was referring to what was narrated in some of the phrasings of the *Hadīth*, wherein Hātib said, "And I knew that this would not have any harm upon you (i.e. the Prophet صلى الله عليه و سلم)." [323]

And also concerning the clarification of Hātib's excuse, Ibn Kathīr said, "And He, the Most High, said: **Let not the believers take the disbelievers as *Awliyā'* (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His Punishment)…** [324] And for this (reason), the Messenger of Allāh صلى الله عليه و سلم accepted the excuse of Hātib, when he mentioned that he only did so in order to coax Quraysh (into his favor), due to what remained with them from (his) wealth and children." [325]

Ibn Kathīr's intent was to say that Hātib assumed that what he committed entered beneath the point of the *Tuqyah*, which is permitted out of fear. And he (i.e. Hātib) was mistaken because what he committed was allegiance (*Muwalāt*) that causes one to disbelieve, which is not entitled to the *Rukhsah* out of fear, as He, the Most High, said:

وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ

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[322] *Fath Al-Bārī*, Vol. 8/634.
[323] Ibn Taymiyyah pointed this (narration) out in *Majmū' Al-Fatāwa*, Vol. 35/68.
[324] **Trans. Note:** *Āl-'Imrān*, 28.
[325] *Tafsīr Ibn Kathīr,* Vol. 4/347.

And if any amongst you takes them as *Awliyā'*, then surely he is one of them.

– Until His statement:

يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ

…they say: "We fear lest some misfortune of a disaster may befall us." [326]

So Allāh judged upon them with disbelief, due to the allegiance (*Muwalāt*) of the disbelievers (*Kuffār*), despite their using the excuse of fear. But Allāh did not label them as liars in this excuse of theirs. So with that, it becomes known that the fear does not entitle one to the concession (*Rukhsah*) for the allegiance (*Muwalāt*) of the disbelievers (*Kuffār*), and it becomes known that Hātib was mistaken in his assumption that his fear for his family and his wealth entitled him to the concession (*Rukhsah*), for that which he committed from the allegiance (*Muwalāt*) of the disbelievers (*Kuffār*).

And in clarifying that the one who mistakenly interprets is not to be judged upon with disbelief (*Kufr*) – if he were to commit something, which causes disbelief (*Kufr*), due to his interpretation – until it has been made clear to him. Then if he continues after the clarification; at that point, he is judged upon with disbelief (*Kufr*). Ibn Taymiyyah, may Allāh be pleased with him, said, "So if the one who was mistaken in his interpretation is not judged upon with disbelief (*Kufr*) except after the clarification has been made to him and after he has been

[326] *Al-Mā'idah*, 51-52.

approached to repent – like the companions (*Sahābah*) did with the assembly who made the alcohol permissible – therefore in other than that, it is even more appropriate and more suitable." [327] And Ibn Taymiyyah also said, "As for the four compulsory deeds (i.e. prayer, alms-giving, fasting and pilgrimage); then if he rejects the obligation of any of them after he has been reached by the clarifying argument (*Al-Hujjah*), then he is a disbeliever (*Kāfir*). And likewise is whoever rejects the forbiddance of the openly forbidden things, about which their forbiddance has been often repeated (*Mutawātir*), such as all forms of illicit sexual activity and perversions (*Fawāhish*) and the oppression (*Thulm*) and the lying and the alcohol and the likes of that. As for the one whom the clarifying argument (*Al-Hujjah*) has not been made to, such as if he were new to *Islām*, or was raised in a remote Bedouin region, such that the legislations of *Islām* did not reach him there, or the likes of that, or if he is mistaken and assumes that those who believe and do good deeds have been made an exception in the prohibition of the alcohol, like those whom ʿUmar approached for their repentance, were mistaken in, and things like that; then approaching them to repent is to be done and the clarifying argument is to be made upon them. Then if they persist, they disbelieve at that time. And they are not judged upon with disbelief (*Kufr*) prior to that, just as the companions (*Sahābah*) did not judge upon Qudāmah bin Mathʿūn and his companions with disbelief (*Kufr*) when they made the mistake in that which they erred in their interpretation." [328]

[Doubt 7: If Hātib Did Commit Disbelief (*Kufr*), Then Why Wasn't He Approached to Perform Repentance (*Tawbah*)?]

[327] *Majmūʾ Al-Fatāwa*, Vol. 7/619.
[328] *Majmūʾ Al-Fatāwa*, Vol. 7/609-610.

Then if it is asked, "If it is obligatory to approach him for repentance and to clarify to him, then why wasn't it confirmed that the Prophet صلى الله عليه و سلم approached Hātib with repentance?" Then the clarification has passed in the rule of declaring disbelief (*Takfīr*), that the approaching for repentance; even if its meaning in principle is to request the repentance from the one who has been judged upon with apostasy and disbelief (*Kufr*), except that it became customarily used by the scholars (*ʽUlamā*) for what comes prior to the judgement of apostasy from clarifying the circumstances and the removal of the preventative factors from the individual who committed an action of disbelief (*Kufr*). And it is confirmed that the Prophet صلى الله عليه و سلم clarified Hātib's circumstances by saying to him, "What is this, O Hātib?" So he (i.e. Hātib) presented his excuse, which was considered a preventative factor (*Māniʽ*) from declaring his disbelief (*Takfīr*). As for Hātib's confession concerning the evil of what he had done and regarding his mistake in what he used as an excuse, then this was taken into consideration by Allāh, the Most High, when He revealed about Hātib in the beginning of *Sūrat Al-Mumtahinah* and this clarification is sufficient as a clarification. And He, the Most High, has said in these verses:

وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ

And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. [329]

[329] *Al-Mumtahinah*, 1.

This concerns the clarification of the evil of what he did. And He, the Most High, said:

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. [330]

And this concerns the clarification of his mistake in what he used as an excuse (saying) that his family and his children did not entitle him to the *Rukhsah* for what he committed, because they would not benefit him at all if Allāh becomes angry with him, due to his action.

[Doubt 8: Even if Hātib Was Excused from the Disbelief (*Kufr*), Why Wasn't He Punished for Committing That Act?]

d) Then if the one, who commits disbelief (*Kufr*), due to a misinterpretation, is not judged upon with disbelief (*Kufr*), due to his excuse of misinterpretation, then isn't it obligatory to apply the punishment upon him afterwards? And the answer is that his punishment depends on the type of sin and whether that sin is from those sins, which have a specific penalty (*Hadd*) from penalties associated with it – and this is the punishment that has been decrīd in the (*Islām*ic) legislation (*Shara'*) as one of Allāh's rights. So (in this case) was it obligatory to establish the penalty (*Hadd*) or was it from the sins that do not have a specific penalty (*Hadd*)? And those

[330] *Al-Mumtahinah*, 3.

sins, which do not have a specific penalty (*Hadd*) are punished with *Taʽzīr*, which can range in degrī from shaming (the offender) to his execution, according to what the evil and mischief would deter (such sins), [331] just as *Shaykh Al-Islām*, Ibn Taymiyyah affirmed in his treatise *As-Siyāsah Ash-Sharʽiyyah*. And this (verdict) is up to the discretion of the *Imām* or the ruler – in other words, the judge (*Qādī*). And the difference between these two types could be clarified by offering an example of both types:

[331] **Trans. Note:** *Taʽzīr* refers to the penalties, which are instituted by the *Imām* or the judge (*Qādī*) for sins, which do not have specified penalties (*Hudūd*) in the *Sharīʽah*. The *ʽAllāmah*, Ibn Al-Qayyim, may Allāh be merciful to him, said, "And the sins are thrī types; a type, which has a specific penalty (*Hadd*), and for which there is no expiation (*Kaffārah*), such as illicit sex (*Zinā*) and theft and drinking alcohol and slandering (in regards to chastity). And sufficient in these (sins) are the penalties, without imprisonment or *Ta'zīr*. And (secondly), a type for which there is an expiation (*Kaffārah*), such as sexual intercourse in the state of *Ihrām* (as in *Hajj* or ʽ*Umrah*) or during a day in *Ramadān*, or sexual intercourse with one's wife whom he has forbidden to himself (through *Thihār*), prior to offering the expiation (*Kaffārah*). And sufficient in these (sins) are the expiations, without any specified penalty (*Hadd*). But is it sufficient without *Taʽzīr*? There are two opinions in this, from the jurists (*Fuqahā*) and they both come from the companions of (*Imām*) Ahmad as well as others. And (thirdly), a type, for which there is no expiation (*Kaffārah*) nor is there any specified penalty (*Hadd)*, such as stealing something, which does not reach the level of amputation and the intentional false oath, according to Ahmad and Abī Hanīfah or gazing upon the foreign (i.e. marriageable) female. Therefore this allows a *Taʽzīr* out of obligation, according to most (scholars), and out of permissibility according to Ash-Shāfiʼī." [*At-Turuq Al-Hukmiyyah Fī As-Siyāsah Ash-Sharʽiyyah*, page 119, publication of Dār Ihyā' Al-ʽUlūm, Beirut.]

So Qudāmah bin Mathʿūn and Hātib bin Abī Baltaʿah both committed disbelief (*Kufr*), due to misinterpretation. Therefore, they did not disbelieve because Qudāmah made the consumption of alcohol to be lawful (*Halāl*), due misinterpreting the verse of *Al-Mā'idah*:

لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ

Those who believe and do righteous good deeds; there is no sin on them for what they consumed…[332]

And Hātib formed allegiance with the disbelievers (*Kuffār*) and stood with them against the Muslims, due misinterpreting an excuse for that and (assuming) that it would not harm the Muslims. But despite the fact that neither of them disbelieved from this, Qudāmah received the penalty (*Hadd*) for drinking wine, whereas Hātib was excused, while both of them participated in Badr. So what was the difference?

And the difference is that the sin of Qudāmah was one, which had a specific penalty – and that was his drinking of the wine – therefore he was not pardoned for that, due to his participation at Badr. And the one who established the penalty (*Hadd*) upon him was ʿUmar, during his *Khilāfah*, just as the Prophet صلى الله عليه و سلم established the penalty (*Hadd*) for slander upon Mustih bin Uthāthah – while he was a participant at Badr – when he took part in the Event of the Lie, [333] while at the same time, the sin of Hātib was one of *Taʿzīr*, which can

[332] *Al-Mā'idah*, 93.

[333] **Trans. Note:** Referring to the incident when the chastity of ʿĀ'ishah, may Allāh be pleased with her, was slandered by the hypocrites (*Munāfiqīn*) Therefore, the verse in *Sūrat Nūr*, 24 was revealed ordering the whipping of those who participated in slandering chaste women, while not producing four witnesses.

be excused or pardoned by faith (*Īmān*). So the Prophet صلى الله عليه و سلم pardoned that, due to his passed (deeds) and his participation at Badr. And this is from the point of what was narrated from him صلى الله عليه و سلم, when he said, "Pardon the missteps of the people of the (righteous) circumstances, except in the prescribed penalties (*Hudūd*)." [334] And the people of (righteous) circumstances are those who are not known for evil, just as Ibn Al-Athīr mentioned. [335] And concerning the difference between the two types of sins; those with the specified penalty (*Hadd*) and those without a specified penalty (*Hadd*), Ibn Hajar, may Allāh be merciful to him, said, "And the establishment of the penalty (*Hadd)* upon Mustih, was confusing, due to his participation at Badr. Therefore what he committed from this major sin (*Kabīrah*) was not excused, while Hātib was excused. So was that based upon his being from the people of Badr? And the answer is what has passed in the Chapter: The Virtue of Those Who Participated at Badr," which is that the excusing the people of Badr is in matters for which there is no specific penalty (*Hadd*)." [336] And in the chapter he referred to, Ibn Hajar said, "And they agrīd that the aforementioned glad tidings concern the rulings in the Hereafter, not in the rulings of this worldly life (*Dunyā*), such as the establishment of the specified penalties (*Hudūd*) and other things." [337] And the glad

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334 Narrated by Ahmad and Abu Dāwūd and An-Nasā'ī and Al-Bayhaqī, from ʿĀ'ishah [**Trans Note:** *Shaykh* Al-Albānī, may Allāh be merciful to him called it *Sahīh* in *Sahīh Sunan Abī Dāwūd*, #3,679 and in *Mishkāt Al-Masābīh*, #3,502 and in *As-Silsilat As-Sahīhah*, #638 he said, "It's chain is *Sahīh*," and he mentioned (supportive) witnesses for it.]

335 *An-Nihāyah*, Vol. 5/285.

336 *Fath Al-Bārī*, Vol. 12/310.

337 *Fath Al-Bārī*, Vol. 7/306.

tidings mentioned were the forgiveness of the sins for the people of Badr.

[Summary]

And I shall summarize what I said concerning the *Hadīth* of Hātib, may Allāh be pleased with him, in what follows:

- That Hātib, may Allāh be pleased with him, formed allegiance (*Wilayah*) with the disbelievers (*Kuffār*) and stood with them against the Muslims and he was the one for whom (Allāh) revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends… [338]

- That the allegiance (*Muwalāt*) of the disbelievers (*Kuffār*) is disbelief (*Kufr*), without making the condition that it must be accompanied with allegiance of the heart (*Muwalāt Al-Qalbiyyah*), as the author of *Ar-Risālah Al-Līmāniyyah* claimed. And this is due to His, the Most High's, statement:

وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ

"And if any amongst you takes them as *Awliyā'*, then surely he is one of them."

[338] *Al-Mumtahinah*, 1.

- Until His statement:

يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَآئِرَةٌ

"…they say: 'We fear lest some misfortune of a disaster may befall us." [339]

- We conclude from this that H̲ātib committed disbelief (*Kufr*) and not (merely) a disobedience as the author and others have claimed.

- However, H̲ātib did not (personally) disbelieve due to the presence of a preventative factor (*Māniʿ*) in his defense. And that was the interpretation – even though he was mistaken in that – and the preventative factor (*Māniʿ*) was not his participation at Badr, as some people assume.

- And that this preventative factor (*Maniʿ*); even if it prevented declaring his disbelief (*Takfīr*), it did not prevent his deserving of *Taʿzīr* punishment. And due to this, ʿUmar referred to the Prophet صلى الله عليه و سلم a second time concerning his execution, yet his participation of Badr prevented that. And due to this, a school (*Mat̲h̲hab*) from a group of the scholars (*ʿUlamā*) became (of the opinion) that a spy is to be killed and that this was to be referred to the discretion of the *Imām*. Ibn Al-Qayyim mentioned this in "The Benefits From the Battle of the Conquest of Makkah". **[340]** And Ibn H̲ajar also mentioned it, just as some of the scholars (*ʿUlamā*)

[339] *Al-Māʾidah*, 51-52.
[340] *Zād Al-Maʿād*, Vol. 2/170 and Vol. 3/215; published by Al-Maktabah Al-ʿIlmiyyah, Beirut and in *Badāʾi Al-Fawāʾid*, Vol. 4/128; published by Dār Al-Kitāb Al-ʿArabī.

said: “The Disbelief (*Kufr*) of the Spy Who is Attributed to *Islām*”, saying that this is *Zanādiqah*. [341]

And with this, you will see that there were (actually) two preventative factors (*Mawāniʿ*) in defense of the declaration of the disbelief (*Takfīr*) of Hātib, may Allāh be pleased with him:

The First: A preventative factor (*Māniʿ*) from declaring his disbelief (*Takfīr*), which was the interpretation (*Ta’wīl*), even though it was mistaken. And this was precisely what took place with Qudāmah bin Mathʿūn.

The Second: A preventative factor (*Māniʿ*) from his unspecified penalty (*Taʿzīr*), which was his participation at Badr.

This is the verified saying, which is backed by the reconciled evidences in the *Sharīʿah*, concerning the event of Hātib. And many disagrīments have been narrated concerning the extracted points by the scholars (*ʿUlamā*) from this event and they are confirmed in the *Tafsīr*s and the explanations of the *Hadīth*s. And I have avoided mentioning them, except for what the evidences support. And He, the Most High, said:

وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللّهِ لَوَجَدُواْ فِيهِ اخْتِلاَفًا كَثِيرًا

Had it been from other than Allāh, they would surely have found therein many contradictions. [342]

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[341] *Fath Al-Bārī*, Vol. 8/635 and look to the passed references.
[342] *An-Nisā’*, 82.

And the teacher, ʿAbdulmajīd Ash-Shāthilī, said in his book *Hadd Al-Islām*, that all of the allegiance (*Muwalāt*) to the disbelievers (*Kuffār*) is disbelief (*Kufr*). And this is correct; however he had difficulty with the *Hadīth* of Hātib and (held) that he did not disbelieve by his action. So he said that it was not from the allegiance (*Muwalāt*) and this was a mistake, because *Sūrat Al-Mumtahinah* was revealed for him and it is clear that what he committed was allegiance (*Muwalāt*).

[Issue: The One Who Shows *Islām* While Spying on the Muslims for the Disbelievers (*Kuffār*)]

And know that those who declared the execution of the spy and those who said that he is not killed; both of them used the *Hadīth* of Hātib as evidence as it is known in the books of jurisprudence (*Fiqh*) and *Hadīth*, until one of the contemporaries came and said that showing the *Islām* is alone sufficient to prevent the execution of the spy, and he disputed the saying of Ibn Al-Qayyim, and others that the preventative factor from the execution of Hātib was his participation at Badr, but that it is allowed to kill the one who is not of this description. And this contemporary used the *Hadīth* of Furāt bin Hayyān as evidence. And in it, "…the Messenger of Allāh صلى الله عليه و سلم ordered his execution, while he was an eye for Abī Sufyān, while he was pledged (i.e. in terms of loyalty and inheritance) to a man from the Helpers (*Ansār*). So he passed by a group (lit. circle) of the Helpers (*Ansār*) and said, "I am a Muslim." So a man from the Helpers (*Ansār*) said, "O Messenger of Allāh, he says, 'I am a Muslim.' So the Messenger of Allāh صلى الله عليه و سلم said, "Verily, from you are men who we leave

them to their faith (*Īmān*); from them is Furāt Ibn Hayyān." [343] So this contemporary – and he is Dr. Muhammad Khayr Haykal – said that the reason, which prevented the execution of Furāt bin Hayyān, was the fact that he openly declared his *Islām*. Then he mentioned the saying of Ibn Al-Qayyim and referred to its text saying, "These words of Ibn Al-Qayyim; in them there is an overlooking of the *Hadīth* of Furāt bin Hayyān, which indicates that *Islām*, on its own, is the only preventative factor (*Māni'*) for the execution of a spy. And it is known that reconciling the evidences is more appropriate then using some of it while overlooking the other part of it." Then he said that perhaps his (i.e. Ibn Al-Qayyim's) failure to mention the *Hadīth* of Furāt was due to the weakness of some of its narrations. [344] And I say that the issue is not like the author assumed, because this *Hadīth* of Furāt concerns the covenanted disbeliever (*Mu'āhid Kāfir*) if he spies upon the Muslims. And due to this, Abu Dāwūd narrates it in his *Sunan* beneath his chapter: "The *Thimmī* [345] Spy." Therefore, if he spies, then his covenant (*'Ahd*) is broken and he deserves to be executed. But if he entered into *Islām*, then his blood becomes protected, due to his صلى الله عليه و سلم's statement, "*Islām* erases what came before it." – The *Hadīth*. [346] And this was what happened with Furāt as there was no *Islām* known from him beforehand. Then when

[343] Narrated by Abu Dāwūd with an authentic chain [**Trans. Note:** *Shaykh* Al-Albānī, may Allāh be merciful to him, called it *Sahīh* in *Sahīh Sunan Abī Dāwūd*, #2,310 and in *Sahīh Al-Jāmi'*, #2,236 and included it in *As-Silsilat As-Sahīhah*, #1,701 without grading it.]
[344] Look to *Al-Jihād Wal-Qitāl Fī As-Siyyāsah Ash-Shar'iyyah*, by Dr. Muhammad Khayr Haykal, Vol. 2/1162-1163; publication of Dār Al-Bayarak, Beirut, 1414 H.
[345] **Trans. Note:** *Thimmī*: A non-Muslim who remains in the *Islām*ic state while paying tribute to the *Islām*ic government.
[346] Narrated by Muslim.

he entered *Islām*, his *Islām* destroyed what he had done. And this is contrary to a Muslim, whose *Islām* is known, spying (on the Muslims on behalf of the disbelievers). And this (situation) has no *H̲adīth* concerning it except for the *H̲adīth* of H̲ātib. So Ibn Al-Qayyim did not overlook the *H̲adīth* of Furāt; rather the author was the one who overlooked the difference between the two matters, because the *H̲adīth* of H̲ātib concerns one issue and the *H̲adīth* of Furāt concerns another issue.

A Notice Concerning a Huge Mistake

The author of *Ar-Risālah Al-Līmāniyyah* said in what I narrated from him earlier, "What we extract from that clear evidence is that the allegiance (*Muwalāt*) of H̲ātib was outwardly apparent allegiance (*Muwalāt Th̲āhiriyyah*), which he committed for a benefit in this worldly life (*Dunyā*), while his heart was at rest with faith (*Īmān*). And if it were internally hidden allegiance (*Muwalāt Bātiniyyah*), then he would have disbelieved." [347] And in this, he is a blind follower (*Muqalid*) upon what was mentioned by Abu Bakr bin Al-ʿArabī and Al-Qurtubī, in their *Tafsīr*s. Al-Qurtubī said, "Whoever actively searches for the vulnerabilities of the Muslims to provide intelligence about them and inform their enemy about their (secret) information, then with that he is not a disbeliever (*Kāfir*) if this action was due to a benefit of this worldly life (*Dunyā*), while his belief upon that (i.e. *Islām*) remains intact, just as Hātib did, when he intended with that to gain the hand, while not intending apostasy (*Riddah*) from the religion." [348]

[347] Page 18.
[348] *Tafsīr Al-Qurtubī*, Vol. 18/52.

And this saying is from the worst of what is said. And it unlocks the door of apostasy (*Riddah*) and disbelief (*Kufr*) to the point where it is wide open to whomever wills to commit disbelief. Therefore, he (i.e. the one being questioned about his action) will use as his excuse, that he had a benefit of this worldly life (*Dunyā*) and I shall comment on this in what follows:

- As for the statement of Al-Qurtubī, "…while not intending apostasy (*Riddah*) from the religion," then this mistake was made into a notice and it passed in the section dealing with the mistakes of declaring disbelief (*Takfīr*) and that what is considered is the intention of committing the action, which causes one to disbelieve; not intending to disbelieve with that. And I elaborated concerning the notice upon this with abundant evidence. And I mentioned there, the saying of *Shaykh Al-Islām*, Ibn Taymiyyah: "And in general, whoever says or does that which is disbelief (*Kufr*), then he disbelieves with that, even if he did not intend to become a disbeliever (*Kāfir*), as no one intends the disbelief (*Kufr*) except by that which Allāh wills." [349]

- As for the saying that the one who points out the vulnerabilities to the enemy of the Muslims does not disbelieve if he did so for a benefit from this worldly life (*Dunyā*), then this is a mistaken extraction from the event of Hātib, because what made him commit what he did was not only due to a benefit from this worldly life (*Dunyā*), rather it was the fear of the disbelievers (*Kuffār*) upon his offspring. So contemplate the difference.

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[349] *As-Sārim Al-Maslūl*, page 177-178.

- And the majority of the disbelievers (*Kuffār*) did not disbelieve except for the worldly life benefits by choosing the worldly life over the Hereafter, as He, the Most High, said:

وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍالَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ

And woe unto the disbelievers from a severe torment; those who prefer the life of this world instead of the Hereafter… [350]

And Allāh described the disbelievers (*Kuffār*) of the People of the Book (*Ahl Al-Kitāb*) as being:

أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الْحَيَاةَ الدُّنْيَا بِالآَخِرَةِ

Those are they who have bought the life of this world at the price of the Hereafter. [351]

And He described them as follows:

فَنَبَذُوهُ وَرَاء ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً

…so they threw it away behind their backs, and purchased with it some miserable gain. [352]

And Herqal did not disbelieve and refuse *Islām* except due to being reluctant about giving up his kingdom, as it is apparent from the *Hadīth*, which is agrīd upon (i.e. Bukhārī and Muslim), from Ibn

[350] *Ibrāhīm*, 2-3.
[351] *Al-Baqarah*, 86.
[352] *Āl-'Imrān*, 187.

ʿAbbās from Abī Sufyān. Nor did Al-Maqūqas refuse *Islām* – after the Prophet صلى الله عليه و سلم sent to him inviting him to it – except out of love for his worldly life (*Dunyā*) and fear of loosing his kingdom. And Ibn Taymiyyah narrated his story and said in its conclusion that when he refused *Islām*, the Prophet صلى الله عليه و سلم said to him, "The vile one is reluctant about giving up his kingdom, while there is no eternity for his kingdom." [353] And Herqal and Al-Maqūqas along with the Jews and many of the disbelievers (*Kuffār*) used to know that he was truly the Messenger of Allāh, yet they refused *Islām* out of love for the worldly life (*Dunyā*). He, the Most High, said:

وَلَمَّا جَاءهُمْ كِتَابٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ فَلَمَّا جَاءهُم مَّا عَرَفُواْ كَفَرُواْ بِهِ فَلَعْنَةُ اللَّه عَلَى الْكَافِرِينَ

And when there came to them, a Book from Allāh confirming what is with them, although aforetime they had invoked Allāh in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allāh be on the disbelievers. [354]

And those kings and these disbelieving leaders, who rule the countries of the Muslims nowadays by other than *Islām*; nothing prevents them from ruling with *Islām*, except for love of this worldly life (*Dunyā*) and indulging in its delights and fear of losing their kingdoms and the restriction of their authority. And this is from the blinded perception, which Allāh has punished them with, as a result of their turning away

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[353] Look to *Al-Jawāb As-Sahīh Fī Man Baddala Dīn Al-Masīh*, by Ibn Taymiyyah, Vol. 1/98.
[354] *Al-Baqarah*, 89.

(from His laws). And if they entered *Islām*, then their worldly life (*Dunyā*) and their Hereafter would have been safeguarded for them, just as the Prophet صلى الله عليه و سلم said in his letter to Herqal: "Enter *Islām* and you will be safeguarded." And Ibn Hajar pointed to the safety, which was promised, and mentioned that it includes the safety of this worldly life (*Dunyā*) as well as the Hereafter and the remaining of his kingdom, as the Prophet retained the kings who entered into *Islām*, upon their kingdoms. But the issue is just as He, the Most High, said:

وَيُضِلُّ اللّهُ الظَّالِمِينَ وَيَفْعَلُ اللّهُ مَا يَشَاء

And Allāh will cause to go astray those who are *Thālimūn*, and Allāh does what He wills. [355]

And the outcome is that what Hātib did was disbelief (*Kufr*) and there is no one is entitled to the concession (*Rukhsah*) for disbelief (*Kufr*), except with compulsion (*Ikrāh*). There is no concession (*Rukhsah*) for it due to benefits from this worldly life (*Dunyā*) nor due to fear alone, as long as the compulsion (*Ikrāh*) has not occurred. And whoever disbelieves willingly, without compulsion; then his heart has been opened to disbelief. And most of those who do that, only do so for the benefits of this worldly life (*Dunyā*). And that is indicated by His, the Most High's, statement:

[355] *Ibrāhīm*, 27.

مَن كَفَرَ بِاللّهِ مِن بَعْدِ إيمَانِهِ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَـكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بِأَنَّهُمُ اسْتَحَبُّواْ الْحَيَاةَ الْدُّنْيَا عَلَى الآخِرَةِ

Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their hearts to disbelief, on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. [356]

And in commenting upon these verses, *Shaykh Al-Islām*, Muhammad bin ʿAbdulwahhāb, may Allāh be merciful to him, said, "But it is upon you to understand two verses from the Book of Allāh. The first of the two is: **Make no excuse; you have disbelieved after you had believed.** [357] So if it has been affirmed to you that some of the companions (*Sahābah*) who battled against the Romans alongside the Messenger of Allāh صلى الله عليه و سلم and disbelieved due to a word, which they said out of joking and playing, then it becomes clear to you that the one who speaks disbelief (*Kufr*) or performs it out of fearing a decrease in wealth or high status or anyone's favor, is greater than the one who speaks a word, while joking in it." [358]

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356 *An-Nahl*, 106-107.

357 *At-Tawbah*, 66.

358 **Trans. Note:** The incident being referred to in this point of the *Shaykh*, Muhammad bin ʿAbdulwahhāb, may Allāh be merciful to him, is what was narrated by Ibn Kathīr in his *Tafsīr* of: **Make no excuse; you have disbelieved after you had believed.** [*At-Tawbah*, 66] ʿAbdullāh bin ʿUmar said, 'During the battle of Tabūk, a man was sitting in a gathering and said, 'I have never seen the likes of these reciters (i.e. the companions) of ours! They have the fattest stomachs, the most

"And the second verse is: **Whoever disbelieved in Allāh after his belief, except him who is compelled thereto and whose heart is at rest with Faith…**[359] Therefore Allāh did not excuse from those people, except the one who was compelled, while his heart was at rest with faith (*Īmān*). As for other than this one, then he has disbelieved after his faith (*Īmān*), whether he did so fearing a lose of honor or extreme devotion to his nation of his family or his tribe of his wealth or whether he did so while joking or other things than that, except the one who is compelled. And the verse indicates this from two points:

"The First: His statement: **… except him who is compelled…** Therefore Allāh did not exempt anyone except the one who was compelled and it is known that the person is not compelled except upon a deed or a statement. As for the belief (*ʿAqīdah*) of the heart, then no one is compelled in that.

"The Second: His, the Most High's, statement: **That is because they loved and preferred the life of this world over that of the**

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lying tongues and the most cowardice in battle.' A man in the *Masjid* said, 'You have lied! You are a hypocrite, and verily, I → shall inform the Messenger of Allāh صلى الله عليه و سلم." When this reached the Messenger of Allāh صلى الله عليه و سلم a section of the *Qur'ān* was revealed about it." ʿAbdullāh bin ʿUmar said, "I saw that man afterwards holding the reigns of the camel of the Messenger of Allāh while being dusted with pebbles (i.e. from the strides of the camel) saying, 'O Messenger of Allāh, we were only engaged in idle talk while jesting." And the Messenger of Allāh صلى الله عليه و سلم would recite: **Was it at Allāh, and His Ayât (verses) and His Messenger that you were mocking?** [*At-Tawbah*, 65]." [*Tafsīr At-Tabarī*, Vol. 14/333 and *Tafsīr Ibn Kathīr*, Vol. 2/484; publication of Dār Al-Fayhā', Damascus and Dār As-Salām, Riyādh, 2nd Edition, 1418 H.]

[359] *An-Nahl*, 106.

Hereafter. Therefore He clearly stated that this disbelief (*Kufr*) and punishment was not due to belief or ignorance or hatred of the religion or love for disbelief (*Kufr*). Rather, its cause was only that he had in that, a portion from the shares of this worldly life (*Dunyā*). So he prioritized that ahead of the religion, and Allāh, Glory be to Him, the Most High, knows best." **[360]**

And in the commentary upon the same verses of *Sūrat An-Na<u>h</u>l*, Ibn Taymiyyah, may Allāh be merciful to him, said, "And Allāh, Glory be to Him, the Most High, made the prioritization of this worldly life (*Dunyā*) over that of the Hereafter to be the basis for which necessitated their loss. And choosing this worldly life (*Dunyā*) over the Hereafter could occur even with knowledge (*ʽIlm*) and inner assent (*Tasdīq*) that the disbelief (*Kufr*) will harm his Hereafter and that he will have no share in the Hereafter." **[361]**

And so with this, it becomes clear to you that disbelief (*Kufr*) is not granted any concession (*Ru<u>kh</u>sah*) due to the benefits of the worldly life (*Dunyā*) in any case, and that this is a false excuse. And even more false that that is the usage of the *<u>H</u>adī<u>th</u>* of <u>H</u>ātib to be an evidence for this (conclusion). Rather, most of the disbelievers (*Kuffār*) only ever disbelieved out of love of this worldly life (*Dunyā*) because of what is in it from positions and governance. And because of this, Allāh put them under the authority of the believers in order to remove their wealth from them, which prevented them from the faith

[360] From the treatise *Ka<u>sh</u>f A<u>sh</u>-<u>Sh</u>ubahāt Fī At-Taw<u>h</u>īd*, by Mu<u>h</u>ammad bin ʽAbdulwahhāb, within *Majmūʽat At-Taw<u>h</u>īd*, page 125-126; publication of Dār Al-Fikr, 1399 H.
[361] *Majmūʽ Al-Fatāwa*, Vol. 7/560.

(*Īmān*) – through the war booty (*Ghanīmah*) or the voluntary tribute (*Fay'*) – and to subdue them physically, as they were too proud to humble themselves to Allāh – through execution or slavery. And these are from the fruits of the *Jihād* in the path of Allāh, the Most High.

This is what concerns the notice upon the huge mistake in using the benefits of this worldly life (*Dunyā*) as an excuse.